THE PACIFIC

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ac Theo Sem
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TOMORROW.

The robin chants when the thrush is dumb,
Snow smooths a bed for the clover,
Life flames anew, and days to come
Are sweet as the days that are over.
The tide that ebbs by the moon flows back,
Faith builds on the ruins of sorrow,
The halcyon flutters in winter's track,
And night makes way for the morrow.

And ever a strain, of joys the sum,
Sings on in the heart of the lover—
In death sings on—that days to come
Are as sweet as the days that are over.

—Florence Earle Coates.

Pacific School of Religion

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HOW A BRITISH SOLDIER VIEWS WAR.

Among the persons whom the world war has made is Siegfried Sassoon, the British poet. Twenty-eight years old, educated at Marlborough and Christchurch, Oxford, he was known before the war more as a master of fox-hounds than as a poet. Hunting was a passion with him, and much of the little poetry that he did write and which was printed privately celebrated the loveliness of the fields as seen by the huntsman in the early morning light. In 1917 the publication of his book, "The Old Huntsman"—the first poem in which is the long monologue of an old huntsman, and a remarkable characterization—put him in the class of the leading young poets of England. His latest book is made up of war poems. Entering the war in 1914 he fought through to the end, winning the military cross. Nevertheless as to war Sassoon writes:

"Let no one ever from henceforth say a word in any way countenancing war. It is dangerous even to speak of how here and there the individual may gain some hardship of soul by it. For war is hell and those who institute it are criminals. Were there anything to say for it, it should not be said, for its spiritual disasters far outweigh any of its advantages."

Robert Nichols writes in the introduction to Sassoon's latest volume of poems: "I remember him once turning to me and saying suddenly apropos of certain exalte poems in my **Ardours and Endurances,** 'Yes, I see all that and I agree with you, Robert. War has made me. I think I am a man now as well as a poet. You have said the things well enough. Now, let us nevermore say another word of whatever little may be good in war for the individual who has a heart to be steeled.' "

In his poem entitled "Attack," Sassoon wrote:

"At dawn the ridge emerges massed and dim
In the wild purple of the glowering sun,
Smouldering through spouts of drifting smoke that shroud
The menacing scarred slope; and, one by one,
Tanks creep and topple forward to the wire.
The barrage roars and lifts. Then clumsily bowed
With bombs and guns and shovels and battle-gear,
Men jostle and climb to meet the bristling fire.
Lines of grey, muttering faces, masked with fear,
They leave their trenches, going over the top,
While time ticks blank and busy on their wrists,
And hope, with furtive eyes and grappling fists,
Flounders in mud. O Jesu, make it stop!"

"The Rear-Guard," written on the Hindenburg line in April, 1917, pictures a tunnel experience:

Groping along the tunnel, step by step,
He winked his prying torch with patching glare
From side to side and sniffed the unwholesome air.

Tins, boxes, bottles, shapes too vague to know,
A mirror smashed, the mattress from a bed;
And he, exploring fifty feet below
The rosy gloom of battle overhead.

Tripping, he grabbed the wall; saw some one lie
Humped at his feet, half-hidden by a rug,
And stooped to give the sleeper's arm a tug.
'I'm looking for headquarters.' No reply.
'God blast your neck!' (For days he'd had no sleep.)

'Get up and guide me through this stinking place.'
Savage, he kicked a soft unanswering heap,
And flashed his beam across the livid face
Terribly glaring up, whose eyes yet wore
Agony drying hard tend days before,
And fists of fingers clutched a blackening wound.

Alone he staggered on until he found
Dawn's ghost that filtered down a shafted stair
To the dazed, muttering creatures underground
Who hear the boom of shells in muffled sound.
At last with sweat of horror in his hair
He climbed through darkness to the twilight air,
Unloading hell behind him step by step.

In another poem Sassoon wrote:

"I knew a simple soldier boy
Who grinned at life in empty joy,
Slept soundly through the lonesome dark,
And whistled early with the lark.

In winter trenches, cowed and glum,
With crumps and lice and lack of rum,
He put a bullet through his brain.
No one spoke of him again.

The final stanza of this poem runs:

"You smug-faced crowds with kindling eye
Who cheer when soldier lads march by,
Sneak home and pray you'll never know
The hell where youth and laughter go."

In the following poem the heart of the poet goes out to the men sent to the shambles:

"I am banished from the patient men who fight,

They smote my heart to pity, built my pride.
Shoulder to aching shoulder, side by side,
They trudged away from life's broad wealds of light.
Their wrongs were mine, and ever in my sight
They went arrayed in honor. But they died,—
Not one by one; and mutinous I cried
To those who sent them out into the night.
The darkness tells how vainly I have striven
To free them from the pit where they must dwell
In outcast gloom convulsed and jagged and riven
By grappling guns. Love drove me to rebel.
Love drives me back to grope with them through
hell;
And in their tortured eyes I stand forgiven."

Under the caption of "Remorse," Sassoon writes concerning some of the things that many of the returned soldiers do not care to talk about very much:

"Lost in the swamp and welter of the pit,
He flounders off the duck-boards; only he knows
Each flash and spouting crash,—each instant lit
When gloom reveals the streaming rain. He goes
Heavily, blindly on. And while he blunders,
'Could anything be worse than this!' he wonders,
Remembering how he saw those Germans run,
Screaming for mercy among the stumps of trees;
Green-faced, they dodged and darted; there was one
Livid with terror, clutching at his knees. . . .
He thought—'there's things in war one dare not tell
Our chaps were sticking 'em like pigs . . . O hell!
Poor father sitting safe at home, who reads
Of dying heroes and their deathless deeds.'"

In the "Introduction" to these poems, Mr. Nichols says: "You civilized persons who read this book—"Counter Attack and Other Poems"—not as a poet but as a soldier, I beg of you not to turn from it. Read it again and again till its words become part of your consciousness." Nichols agrees with Sassoon as to war, and says: "While war is a possibility man is little better than a savage, and civilization the mere moments of rest between a succession of nightmares. It is to help end this horror that Siegfried continued to fight, as after the publication of this book he fought in Palestine and in France."

With reference to Sassoon's war poems and his effort to express his convictions Nichols says: "Indignation chokes and strangles him. He claws often at unsatisfactory words, discolates his sentences, tumbles out his images as if he would pulp the makers of war beneath him."

These bitter poems by Sassoon on war had a remarkable popularity among the soldiers in France. Something like this was met with often: "Hello, you know Siegfried Sassoon, then, do you? Well, tell him from me that the more he lays it on thick to those who don't realize the war the better. We're fed up with the old men's death-or-glory stunt."

After he had been out of the war many months it was said that its incubus was still on Sassoon, so that his days were "shot with anguish and his nights with horror."

THE NEXT WAR.

People generally are of the belief that there will be another war—probably another world war. The advocates of the League of Nations Covenant declare that it is sure to come if the League covenant is defeated. The opponents of the League declare that its adoption is certain to so entangle our own nation and the other great nations of the world as to make a great and terrible war inevitable. Our own belief is that whatever the outcome as to the League of Nations Covenant, there is likely to be another terrible war for the reason that neither individuals nor nations have learned the lessons that ought to have been learned in this war. Selfishness, self-interest—call it what you will—still rules. Self-interest, self-seeking—in the last analysis existing as much in our nation as in many of the others, but manifesting itself in various ways—was the cause of the war. Germany precipitated the war, but England and other European nations were responsible for it also. Remote as was the responsibility of the people of the United States for the out-break in Europe in 1914, there was a responsibility. We as a people are not wholly blameless, though, it may be, less so than other peoples. We were not as militaristic as some of the other nations were, but we were just as materialistic. In no other country of the world was there such Mammon worship as there had been in the United States for several decades. A few years ago, John Burroughs, a great American, remarked: "I look upon the craze for wealth which possesses nearly all classes in our times as one of the most lamentable specatcles the world has ever seen."

There is neither time nor space here and now to specify our shortcomings and our vices as a people. They are certainly such that we would not by any means be justified in—figuratively speaking—standing up in the temple and thanking God that we are not as other peoples are.

Recently in one of the great religious journals of England there appeared the following from the Rev. Tom Sykes:

"The new age has disillusioned those who talked about reconstruction and 'after the war.' Many glowing picures were presented of the new order of society that was to be. We were told how amid the horrors of the trenches 'cook's son and duke's son' had stood side by side in the equality of their common manhood and valorous chivalry. The old class jealousies and oppressions could never be allowed to rear their heads again. Britain must be made worthy of the heroes who had preserved her freedom. No class would look upon its own things only; it would look upon the things of others also. Yet what have we had? The ink was scarcely dry on the armistice paper before the dark forces of reaction showed something of their deeply laid plots. Behind the smoke-screen of supposed national unity they were at the old game—defiant and destructive. The most popular prints are edited by society scavengers, and are dust-bins of what is polluted and poisonous. Capital and labor

are at each other's throats, and fierce and determined combat prevails. They will have their demands satisfied even though consumers pay exorbitant prices, and Britain sinks to a third-rate power. Never has such an orgy of selfishness marred a great hour in this nation's history. Distrust, pretension, the lust for gain, and a reckless whirl of enervating pleasures is our war memorial to one million gallant dead."

The foregoing describes not inaptly conditions in the United States as well as in Britain.

All in all, when conditions all around the world are considered, it is not surprising that the Christian Commonwealth, of London, should have a few weeks ago an editorial with the caption, "The Next WaWr." We quote it here, for it points to the only way out:

"Are we caught in a net from which there is no escape? We thought during the war, 'How wonderful it will be when this is all over!' We put up with physical hardships, and with infringements upon our liberty, because we believed that we were fighting for a just cause. We let ourselves be bullied, exploited, and deceived, in the name of freedom and humanity. We used weapons, for sheer self-preservation, which we knew to be inhuman and unfair. We chose time after time the lesser of two evils, because we could see no way of doing the good. And before us all the time was the notion that we should soon wake, with our health as sound, our senses as clear, our mind and conscience as unsullied, as though we had passed through nothing more than a bad dream.

And now comes disillusionment. The powers which we invoked to free the world seem to be enslaving it. We still stand for the rights of small nations—but we are enforcing them by might. We speak of a League of Nations—but we turn it into an armed confederacy against the Central Powers. We profess liberty of thought and speech—but we live under the cloud of half-truths and propaganda disseminated by a servile press. We speak of 'Joy' and 'Victory'—but we degrade them into a means of raising money. Materialism has infected us like a disease; and the only escape from it seems to be in that personal recklessness and riot of pleasure which every one remarks in present-day society.

"Some people seem to look for a sudden reaction—as sudden as the outbreak of the war—which will make us once more a law-abiding and religious society. They forget that the war was not really a breach in the world-order, but a natural consequence of it. Nor do we want to step back into that old world; we want to step forward into a new one. And to do that we must not, if we could, unlearn the lessons of the last five years, or throw away the new powers that have been put into our hands. We must go through with the experience: we must turn the powers to their proper uses.

"How is this to be done? The daily experience of danger or of death??—it need not breed brutality: it can be transposed into readiness to suffer for spiritual ends. The appeal to force?—let us use it to discipline ourselves. Our hard-won unity, our patriotism!—can it not be rid of material self-seeking, and be turned to the international service?

"It was said at the beginning of the war that by its willingness to sacrifice its life the nation had saved its soul. It would perhaps be truer to say now that in the moment of saving its life the nation is in danger of losing its soul. But the truest view is that which holds that hitherto, in all the tumult and fighting, we have had too little time to think about our souls. The time for thinking is coming. The energies which war turns outward are turned inward by peace. It is during the next few years that the nation will discover its soul, which will be open for all the world to see. What will be found there? It will depend upon our taking all the feelings and powers of hostility which have been directed against Germany and turning them against the enemy in ourselves.

"The trouble about organized religion is that it does not go deep enough. So much of it merely turns the surface of the ground. They have had to sink shafts thousands of feet deep to reach the treasures of oil beneath the soil of Derbyshire. The war has shown where our spiritual resources lie: it is for peace to exploit them."

"Progressive Religious Thought in America" is the title of a new book by Professor John Wright Buckham of the Pacific School of Religion, which Houghton and Mifflin, of Boston, announce to be ready in October. A sub-title is: "A survey of the Enlarging Pilgrim Faith." The publishers state concerning the book: "The volume is a collection of biographical appreciations as well as theological studies. Among the men treated are Horace Bushnell, Theodore T. Munger, President Egbert Smyth, of Andover Seminary, Washington Gladden, Newman Smyth, President Tucker of Dartmouth College, George A. Gordon, W. E. Channing, Phillips Brooks, Henry Ward Beecher and Lyman Abbott." The sub-title it is pointed out "connects this book with the growing interest in the Pilgrim Tercentenary though the men and movements that he presents belong to the last century." The publishers state further that Dr. Buckham's "enthusiasm for his subject has made the volume as readable as it is illuminating."

My real self has yet to come forth.
It shall yet march forth o'ermastering till all lies beneath me;
It shall yet stand up the soldier of unquestioned victory. —Walt Whitman.

. . . . . "Angels of growth
Did ye descend, what were ye more than I?
Wait there—wait and invite me while I climb,
For, see, I come! but slow, but slow!
Yet even as your chime,
Soft and sublime,
Lifts at my feet, they move, they go.
Up the great stair of time!"

PACIFIC COAST NOTES.

Some startling California church statistics are given in the article with the caption, "A New Survey." Though the first part of the article relates to the survey now being made, the latter part, the tabular part, sets forth in figures facts gathered in a recent survey.

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Whitman College, Walla Walla, Washington, added $187,143 to its endowment the last year, and now has assets amounting to $1,300,000. The total gifts during the last year were $227,334. A campaign has been started to add $600,000 to the endowment.

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During one of the months since the saloons were closed in San Francisco the total arrests for all offenses were 1820. For the corresponding month last year the total was 3844. For Oakland the figures were 576 for the same month this year and 1060 for 1918. In Sacramento the decrease was from 352 to 98.

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According to the Jewish Year Book for 1918 there were 30,000 Jews in San Francisco; 18,000 in Los Angeles; 5,000 in Oakland; 1,000 in Stockton; 900 in Sacramento; 600 in San Diego; 400 in Fresno; 350 in Pasadena. The total for California was 63,562. The Jewish congregations numbered 28. There were 15 temples valued at $598,750.

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During a recent month the best selling book at nearly all the Methodist Book Concern book stores was "The Second Coming of Christ," by Dr. James M. Campbell, who is pastor now of the Congregational Church at Manhattan Beach near Los Angeles. His book headed the list in New York, Pittsburg, Chicago, San Francisco, and Portland.

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The First Congregational Church of Portland has called the Rev. Dr. McElveen, pastor of Manhattan Church, New York City, and he will enter on the work the first of October. Dr. McElveen went from Evanston, Illinois, to New York City, and was succeeded at Evanston by the Rev. Hugh Elmer Brown, who was pastor of Pilgrim Church, Seattle, for several years.

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Only two communications concerning the editorials on industrial problems in the last number of The Pacific were received. There were several expressions of approval by telephone and otherwise. A comment by the Rev. Dr. Jonathan Edwards of Spokane, Washington, one of the contributing editors, will be found elsewhere in The Pacific. The Rev. F. M. Washburn, pastor of the Congregational Church at Salida, California, wrote: "Dear Editor: I wish to emphasize your statements in the editorials of The Pacific of August, as among the clearest and most precise putting of the present social and economic world conditions, and suggestive hints as to remedies, and the attitude of the church concerning the same; and I cannot express my approval in any fewer words than the wintry night prayer of the fellow who jumped into bed with 'Them's my sentiments' on his lips, as he referred to his written prayer tacked to the foot of his bed. I wish also to express my appreciation of the article by 'An Ordinary Preacher,' whose observations and ability to express his convictions are anything but ordinary."

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The Church of the Disciples of Christ, known also as the "Christian Church," voted at its recent state convention at Long Beach to establish a Bible College or School of Religion in Los Angeles. It will be located on ground across the street from the Southern California branch of the University of California, and will have such affiliation with that institution as the laws of California allow. It is expected that the Bible School of that denomination formerly situated in Berkeley and which has been conducted in some form latterly in San Francisco will become a part of the new institution. Mr. C. C. Chapman, a wealtthy layman offered $200,000 toward an endowment and buildings provided an additional $100,000 was secured. This amount was nearly pledged at the state convention, one pledge being for $25,000; another for $5,000.

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In their recent tour in Hawaii Secretaries Cady and Hinman of the American Missionary Association visited 15 churches and missions on Oahu, 8 on Kauai, 9 on Maui, 3 on Molokai and 13 on Hawaii. Each secretary traveled 2420 miles by auto, steamer and train. They assisted in holding one conference of workers on Maui, one on Hawaii besides taking a measurably large part in the Annual Conference of all the workers held in Honolulu in June—which last w was " a very rare opportunity to look into the spirit of the men and workers, study their method and needs." During this time they made 105 addresses. Feeling that to understand the work in all its bearings they ought to study its setting and all the forces impinging upon it, they visited 15 of the schools and kindergartens, as many as was possible before their early closing. They also visited and studied rather thoroughly the Palama Settlement and the Oahu Prison. Twenty plantations were visited and knowledge acquired of the welfare work done on them.

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The superintendent of the Baptist Chinese missions in California states in a communication in The Standard, of Chicago: I found a string of four Chinese towns, viz., Isleton, Walnut Grove, Locke and Courtland, each having a population of from 300 to 800—in all, about 2,000. In these towns one almost feels as though he were in China. Gambling and other evils run wide open, but absolutely nothing is being done for the towns religiously. So far, no denomination has taken any steps in this direction. I was amazed and overwhelmed when I realized that here was a large Chinese population, and among them many children, who although resident in our fair Christian America, are coming in for less in the way of

Christian influence than are millions of their fellow-countrymen in China; while at the same time they are constantly rubbing shoulders with and being contaminated and exploited by a most undesirable class of Americans. Let me break into my story long enough to say that I was furthermore astonished to find in the gambling dens, sitting side by side with the Chinese male gamblers, American men and women, ranchers and their wives."

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While in Hawaii, Secretary Cady of the American Missionary Association suggested that renewed effort be made to bind the Hawaiian Board work in a more integral way with the mainland. In a paper read at a special meeting of the Hawaiian Board he stated: Too much interest has been piled up by sacred investments through centuries to be lost now by the mere fact of 2,000 miles of water or on top of that 3,000 miles of land—our ties are too strong for that. We would desire then to recommend that the present system be changed and that the gifts from churches and individuals here in the Islands for the A. M. A. go directly to the national work (through your treasurer) as a direct contribution and share in the work of our society among the Negroes, Indians, Mexicans, Mountaineers, Porto Ricans, etc., and that the churches be made to feel that they are having an actual part in solving these problems and not taking the money out of one pocket and putting it into another; we would further recommend that you appoint a special A. M. A. committee as you have an American Board Committee and that this Territory be added to the Pacific District under Dr. Hinman to be stimulated as he stimulates the Pacific Churches under the State Conferences. We should be glad to recommend to our Executive Committee that our appropriation be increased not to exceed $5,000 for the present —we regret that the financial crisis has come upon us so great even since coming to you that more does not just now seem possible. When we tell you that we are going back to face a financial campaign for not less than $600,000 for buildings falling about our heads and for salaries for teachers and ministers far below your salaries here, you will sympathize with us we are sure." Dr. Cady's study of the situation in Hawaii led also to a recommendation that an effort be made to bring the churches to a larger participation in the missionary work. He found splendid generosity on the part of a few individuals, but not a wide-spread participation.

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After study, the race situation in Hawaii, Secretary Cady of the American Missionary Association said, in an address before the Hawaiian Board: "Carlyle said 'Genius is co-operation with the real tendency of the world,' and one does not have to be a prophet to see where the real racial tendency is in these islands. Today you are quite largely controlled by the Hawaiian vote—and they seem to be making the best of it (where they are not making the worst of it), perhaps instinctively knowing that their day is brief. Thirty thousand Hawaiians cannot permanently control 120,000 Japanese! So far as one can see now the future of these islands lies in the hands of the Oriental. Will the generation of Japanese who are to be voters tomorrow be Oriental or will they be Americanized? It will not matter what laws may be passed to bolster up a dying race, or what limitations may be put upon a living one, the race that is to possess these islands is the one that is thrifty, industrious and productive, and so far as we have been able to observe some other races are outclassed entirely by the Oriental in these factors. Everywhere on the plantations the Japanese stands first in value as a laborer. Mr. David Forbes of Hilo reported to me that 82 per cent of the lands opened by the government to homesteaders was now in the hands of the Japanese—and the homesteads increased in value in their hands. The children who are taking the prizes for scholarship in your schools are almost sure to be Orientals. Your schools are full of them—the keenest, livest, most knowledge-thirsty students of all. Fathers and mothers are making heroic sacrifices to educate their children in American schools. We took a picture the other day of a Christian Chinese family of 13 children and each of the older ones has been sent to school though the father is only head care-taker for the home of Dr. Bond."

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There is a fine picture of "Old Tom" of Fort McDowell in the September number of "Our Dumb Animals." "Old Tom" is a retired army mule. The article accompanying the picture reads in part: "Few servants of Uncle Sam have worked as faithfully for twenty years through rain and shine as Old Tom, this army mule. He is now retired; stands dozing in the sun, dreaming, perhaps, of the years when the shrill bugle called both men and mules to "tenshun!" This old fellow hauled the market wagon that supplied all quarters from the commissary at Fort McDowell, Angel Island, California. Not only did he recognize the importance of the bugle calls, but his own—at every house in the post. It is a hilly place; roads wind back and forth from the small wharf where the tugs land to the top of the hill, perhaps three-quarters of a mile. No driver was necessary with him. After the load was on the driver went on about his business. Sometimes the soldiers would pile on a huge load just to watch the old mule. He would slowly lean into the collar to test it. If it did not feel about right, he would shake his head and refuse to budge until they had lightened the load. Perhaps this would require two or three trials before Tom would start up the long grade. Early in his labors some kind-hearted sergeant gave Tom a loaf of bread. That settled it; he stopped for the loaf every day and begged till he got it. This was his first stop after leaving the dock, and the men soon learned to have that loaf at hand in the morning. After eating his loaf, the old fellow went on up the grade. When wanting a rest, he simply cramped the wagon so he would

not have to hold it, nor could it run back. Tom knew a well trained mule had no business in front of an officer's quarters, so went to the back door —always. When the bugle call came for rations, he made for the barn at once. From Fort McDowell Uncle Sam's fighting men have gone to all quarters of the globe, and thousands of them will still remember faithful old Tom. At present he is thirty years old, fat and dignified, but willing to make friends, provided one speaks to him with kindness. Kindness has been showered on the faithful animal all his life, which accounts for his long record of active service. On the island he has many loyal friends and has been given many sobriquets, such as 'King of the Island,' 'Old Veteran,' and 'Sage of the Post.' He certainly has earned a place of recognition for services rendered, and will be long remembered by the men."

THE INDUSTRIAL GOAL.

I am in hearty sympathy and concord with the recent editorials in The Pacific on industrial problems. The articles give evidence of wide and careful reading, and are abreast with the most advanced and enlightened thinking on the subject. I think a social revolution has taken place and the changes of the near future in favor of the common people will astonish us. The labor party will predominate in British politics in the near future. It will not astonish me to find David Lloyd George the leader of it. He will fit there much better than with the Tories, and achieve more for humanity.

I was more favorably impressed with Mr. Rockefeller's paper on The Control of Industry than the Editor was. I am quite satisfied with his position to have capital, management, workers and public, to have equal share in the control of industry. Representatives of corporations had no such idea a few years ago; they resented the idea of workers and public having anything to say in the management.

The illuminating articles of Mr. Vanderlip give the position of the captains of industry in England. They are gratifying to one like me who has entertained what were deemed radical views for many years. I feel as if many conservatives have caught up with me.

Mr. Vanderlip gives the positions of one of the largest employers of England. I give them from memory. He believes in eight hours as a day's work; minimum wage; provision against unemployment; share of control and profit by the workers. That to me is glorious and brings in a new day. It is industrial democracy.

We are living in a period when the progress of righteousness surpasses anything known in the history of the world. Woe to him who fails to recognize the rights of man as man! The great thing now is to have worthy leaders among the best at the front.

"The right is right, since God is God;
And right the day must win
To doubt is disloyalty,
To falter is to sin."

J. E.

A CHURCH TAXATION CONTROVERSY.

The Methodist Church at Glendale in Southern California has had an unpleasant experience under the church taxation law which was set forth by a member in a recent number of the California Christian Advocate, and some suggestions made as to the need for legislation on which there can be no difference of opinion . We quote the communication:

"Our church was assessed for taxes, upon the complaint of J. S. O'Neil, priest of the Catholic Church in Glendale. His complaint was the result of a long drawn out quarrel between him and the public school authorities. For a number of years he has hectored the school boards at every possible point, accusing teachers of teaching history in a manner prejudicial to the Catholic Church, and the boards of discriminating against Catholic teachers.

"The ground of his complaint against our church was that the commencement exercises of the Glendale Union High School were held in it a year ago last June.

"He created a storm at the time arrangements were made, and the school board held a public hearing on the matter at which it was pointed out that the only reason for using the church was that it happened to be the largest auditorium in the city, and no other would nearly accommodate the audience; also that no rent was paid for the use of the church, but it was furnished by the church trustees as a community service.

"Shortly after commencement he filed his complaint with the county assessor. Under the law the assessor seems to have no choice where a complaint is filed but must assess the property, and any change in the assessment must be made by the supervisors.

"We do not regard the county officials as in any sense to blame for the situation. They have recognized that it was a piece of spite, and have done all that they could for us.

"We appeared before the Board of Equalization, and they reduced the assessment to a nominal amount, on the ground that the church is a benevolent institution supported by its members for the benefit of the community as a whole.

"The county council made a new ruling that the Board of Equalization could reduce, but not cancel taxes, hence we could not apply for cancellation, as we had intended, but this fall, when the supervisors are sitting in their regular capacity, we will apply for the cancellation and try to get a ruling on the merits of the case which will be of value to all the churches.

"There have been some interesting sequels. One of them is real funny. When our wrathful priest stirred up the county officials and by frequent calls at the Court House and by letters insisted that the matter be pressed and the ruling was finally given, the parochial schools found themselves in hot water, for most of them had been in the habit of holding

their commencements in the churches, and a number of them were compelled to rent halls to avoid being taxed.

"This brought down the wrath of the Catholic school authorities on the complaining priest, and it is rumored that his Bishop called him off. At all events the Catholic laymen in Glendale have intervened, and asked that any matters affecting the Catholics and the schools be handled with them and not with the priest.

"But a serious sequel is that taking our case as a precedent; the Franklin High School of Los Angeles was compelled to change their arrangements to hold commencement in the Highland Park Presbyteerian Church, and take it to the long disused assembly room of the old Occidental College building.

"A great deal of publicity has been given to our case, and it appears that an effort is being made to make trouble for schools and churches throughout the country.

"It is on this account that our Official Board is determined to press the matter to a conclusion.

"It seems to me that this incident calls attention to the great need of clearing the atmosphere regarding the whole question of church tax exemption. The present status is confusing and detrimental to the church. There is endless difference of opinion among public officials and private citizens regarding what may be done in a church which is exempted, and in the minds of many the churches are regarded as dodging their taxes. It weakens our moral appeal to be in such a position, and something ought to be done so that every one might know that what the church does is clearly within the right.

"The effort to amend the law failed, probably because of an unwise phraseology which created the impression that it would give the exemption to churches without any regard to how they used their buildings. I believe that the voters of the State want to grant exemption to all churches which confine themselves to legitimate spiritual and social service activities.

"Is it not time now to begin a movement to so amend the law?"

It is reported that forty per cent of the films exhibited in the movie theaters portray illicit love and adultery; twenty per cent murders and suicides and two per cent theft, robbery and gambling. A minister in an eastern city commenting on this says: "The police claim that they forbid the presentation of pictures that are actually immoral. This may be true in a measure; but we all recognize the fact that there is generally more danger to the young in the suggestive picture than in that which is universally acknowledged to be immoral. Many pictures that pretend to warn people of the dangers of illicit love actually suggest to receptive minds the very evils that are supposed to be outlined as dangerous. Not only are the Protestant churches alive to this danger, but the Catholics are uttering their warnings."

All business, big and little, is a public trust.

CHRONICLE AND COMMENT.

The Rev. Dr. Nehemiah Boynton, one of the American preachers in England this summer, has been taken for an Englishman.

A London journal remarks: "Parliament will cease to be the mere talking shop of the nation and will become the Business Committee of the British Empire."

Dr. Charles F. Wishart of the Second Presbyterian Church, Chicago, has accepted the presidency of Wooster College, Ohio, as successor to Dr. J. Campbell White.

The Rev. Dr. Andrew W. Brodie of Wichita, Kansas, is a Republican candidate for Congress. Dr. Brodie returned recently from Y. M. C. A. work abroad. Originally a Congregationalist, he has been a Presbyterian pastor the last few years.

A movement for church union in New Zealand on a plan similar to the one arranged for in Canada is progressing favorably. Methodists and Congregationalists have reported very little opposition, and a Presbyterian committee will recommend it to the next general assembly.

Capable judges estimate that Russia has today the greatest assets of any country in the world. Her developed national wealth is insignificant in comparison with her undeveloped potential wealth. Mr. Vanderlip, the New York banker, holds that because of this potential wealth Russia's recuperative power is greater than that of any other country.

In Winnipeg, Canada, is a church which people join by signing a card which reads as follows: "I am willing to support a creedless church based on the fatherhood of God and the brotherhood of man." The Winnipeg church is made up of workingmen. New York also has a creedless church—Dr. Holmes' New Community Church. It is composed chiefly of Metropolitan business and professional men.

In stating to his people in Edinburgh his reasons for accepting the pastorate of Fifth Avenue Presbyterian Church, New York, Dr. John Kelman emphasized two. One was that the war had opened the eyes of the churches of America to the broader and more human side of Christianity, and he thought there was some call to proclaim it here. And further: "Every British man that speaks in America can help to strengthen the absolutely priceless bond cementing the countries together."

The Retail Merchants' Association is fighting the co-operative associations in Canada. This association of retail merchants has said to the wholesalers and jobbers that they cannot sell to them if they sell to the co-operative societies. A news item from Ottawa states: "This association has been particularly active in destroying the efforts of co-

operative associations in Canada to reduce the cost of living. Co-operation has proved itself to be a great success in Great Britain, Australia, and elsewhere in avoiding exorbitant prices. Even in Canada, where consumers' co-operative societies have had only a limited field of action, they have played an active part in restraining the advance of prices."

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The national executive of the British Labor Party has demanded of the British Government that it give a definite pledge that it will "either reduce the cost of living or resign and give some other government the opportunity of organizing the distribution and supply of commodities at prices based on their actual cost." The resolutions passed by the Labor Party executive committee arraign the Government for "failure to prevent the merciless exploitation of the public and especially the low-paid workers, under the present system of capitalistic profiteering, which throughout the war has grown still more ruthless, and is now taking advantage of the shortage in the supplies of some commodities and the difficulties of transport to increase its rapacious exaction."

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An elder in a Presbyterian church of seventy members in a Western town of 1000 inhabitants wrote to the Herald and Presbyter, of Cincinnati, as follows: "We are out of a minister, and it occurred to me you might know some man who was willing to work here for a salary of $1,200 per year. Do not recommend any one who wants a soft place, as ours is a hard job. The sort of man we want is one who is eloquent as Chrysostom, zealous as the Apostle Paul, pious as Thomas a Kempis, learned as the Admirable Crichton, suave as Chesterfield, diplomatic as Talleyrand, a good mixer and a good tenor singer. If you know such an one who is out of a job, please give me his address." The Herald and Presbyter printed the letter with the following comment: "We are willing to publish the fact and the terms. If any one is anxious for the place, and is sure that he can fill it with satisfaction to all concerned, we will see what we can do toward securing the field for him. The letter seems a little satirical, but many a pulpit committee feels that demands such as these are made upon them by the members of the congregation and many a minister feels that these specifications are in the minds of some of the critical members with whom he has to do and whom he can not satisfy."

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The rural church surveys conducted by the Inter-Church World Movement are bringing out many deplorable situations. For example, in a pretty valley in Eastern New York, where there are nine church buildings, there is only an occasional preaching service, and the decayed buildings are each year taking on more decay. Here is a summary of the conditions in the valley, covering different but closely connected neighborhoods: "(1) Wesleyan Chapel, in good repair, but where no services have been conducted in three years. (2) Baptist Church, in good repair. A Sunday school with fifteen members is maintained, but there has been no communion service for two or three years. (3) Presbyterian Church, in bad condition. No elders remain; there is one trustee and very few remaining members. No Sunday school, but recently a preacher from a near-by town held a communion service there. (4) Methodist Episcopal Church, erected in 1863, in fair condition, but with sheds decaying. Only one or two members in the vicinity and no organization. (5) Christian Church, in excellent repair. Ten living members, most of them removed. No communion service in five or six years. (6) Methodist Church, dilapidated, in shape to use, walls peeling and mold spreading; no remaining organization or membership. (7) Presbyterian Church, in good repair. Organization dead, with only three or four members living and only one trustee in the vicinity. (8) Christian Church, in good repair. A few members and one or two officers remaining. Preaching service held at rare intervals and a Sunday school maintained. (9) Methodist Church, in good repair. No service in a year. No Sabbath school."

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Prohibition has brought about a condition in which rich men are having another advantage over poor men. The Rev. Dr. Bryant, the Michigan correspondent of the Herald and Presbyter, writes as follows about the situation in Detroit: "It is not strange that a large number of wage earners who have always claimed the right to use alcoholic liquors as a beverage are now complaining that many of the prohibition accomplishments are in the nature of class legislation. It is notorious in Detroit, for instance, that not a few of the newly rich millionaires have stocked their cellars with thousands of dollars' worth of wines, whiskies and other intoxicating beverages. This is no secret. We know of at least five prominent men who have declared that they had from $30,000 to $40,000 worth of liquor safely stowed away for their own use and to entertain their friends. Legally they are within their rights. But is it any wonder that the great multitude of men who have no reserve of money to make such purchases should vigorously protest against legislation that makes such discrimination. We say that such distinctions are unavoidable. It is always true that legislation of this kind hits the wage earner harder than it does the capitalist. When there were restrictions on wheat products, sugar and meats, it was the man who buys from hand to mouth who was the chief sufferer, not the man who can afford to stock up, regardless of cost. We say that there is no way of placing the wage earner and the capitalist on an equality. That is doubtless true. But in these days of Bolshevism, Soviets and other appeals to anarchism, we need to be doubly careful to avoid anything that smacks of class legislation. In this case there is nothing the matter with the law, but with the men. It does not matter to those of us whose tastes, education or conscientious views of duty to our fellow man make prohibition laws quite inoccuous. We do not want intoxicants under any conditions; nor do we object

to laws that restrict our use of the reasonable things of life, when some national emergency demands a sacrifice. But we have to meet the unreasonable demands of the multitude of men, not all of foreign birth, who demand equal rights, social, political and commercial, even though to grant them is impossible. We may be thankful, however, that in spite of protests from many quarters, Michigan, as well as other parts of our nation, is adjusting itself so easily to new conditions, the result of sumptuary legislation. The solid business interests of Detroit, for instance, would never consent to return to former conditions. This applies to the great majority of manufacturers, for we recognize the fact that the few men who are storing great reserves of liquor in their cellars are not representative men. They have grown in wealth without growing in public spirit, or even in good common sense. They are in reality as undesirable citizens as if they were public outlaws. They have made money, but that was about the only thing they were capable of making. They did not even try to build up character or any form of brains outside of those required to get rich."

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One week after a church survey was commenced in Montana one member of the survey party wrote: "Already we have found three great stretches of territory where there is absolute destitution of gospel privileges. In one part there are at least fifteen hundred people, with only an occasional service; children are born and there is no opportunity for the sacraments of the Church. When people die the body is buried with little or no religious service, and in some of these communities there are young people of ten and twelve that never have been in Sabbath school. Then we have found industrial centers, where there are assembled great numbers of foreigners, that are never brought into contact with Christianity in such way as to make any favorable impression upon them. They are visited by those who hate organized society, capital and the Church, and can easily be made believe that all these are arrayed against them. Here are Finns, Austrians and Italians, with fifteen or twenty other nationalities sprinkled among them, and little or no church privileges." The writer of the foregoing, a Presbyterian Field Secretary, said in his letter: "The team with which I travel is made up of a Baptist, two Congregationalists, an Episcopalian, a Disciple, a Lutheran, and two Presbyterians, and the association of these ministers and contact with their different views has already been worth much to all the team, and it will be much easier hereafter to be patient with those with whose practice and government we may not agree, even if nothing more is accomplished; but much more will be done than this." Yes, much more will be done. A great deal more. The Church cannot call itself Christian much longer if it allows the wickedness of competitive work to continue.

To be truly rich we must give continually. We can give nothing away. All we do for others is service for ourselves.

WHAT THE WAR DID FOR BREWER.

William Allen White, the Kansas journalist and author, has told about it in the Yale Review.

Brewer's name, let it be remarked, is Legion. He stands for a class. He lives in California and in Oregon and Washington, as well as in Kansas. But it is with the Kansas Brewer that we have now to do, for the scene is laid in that state. It is in a town of ten thousand people in which is a state educational institution, a denominational college, half a million invested in common school buildings, two or three wholesale jobbing houses, division railroad shops, municipal water works, a municipal light plant operated under lease, banks with deposits of more than two million, a dozen prosperous garages, a Y. M. C. A., a country club, etc. Surrounding this little city is a rich farming country—the rural part of the county having about 25,000 population.

At tables in the most popular hotel on one of the days of the year 1918 were many men eating noonday lunch—business men, professional men, clerks, farmers, an occasional mechanic, carpenter, or other workman. At one table were three leading citizens—Albert H. Gufler, manager and largely owner of the local branch of the largest wholesale grocery house in Central Kansas; and beside him, Harry Lakin of the Newman Dry Goods Company. Gufler was the first to speak:

"What do you think! You know that man Brewer that used to drive a team for me, pretty good sort of a fellow, steady, hardworking, industrious, capable! Well, he quit me not long ago and went down to the railroad to work in the round-house. And say—he came up to my packing room the other day with a check for forty-eight dollars. Get me? Forty-eight dollars for one week's work! Of course he put in Sundays and some overtime, but that forty-eight dollars almost paralyzed my packing room. I don't know whether I will have a man back on the job tomorrow morning. Forty-eight dollars for one week's work! We have boosted wages down there and added a war bonus and done everything they have asked for, but forty-eight dollars for an ordinary man's work for one week in a cinder pit—say, I don't know what we are going to do."

We are told that Gufler, the man thus speaking, had begun working thirty-one years before for a prosperous mercantile company at Lawrence for three dollars a week, and had worked up to what he was on that day of that week of that month in that year—the year of our Lord 1918. About the same time Harry Lakin had begun work as a bundle boy in the dry goods store, and he too had worked up.

After Gufler had finished his story no one said anything at first—all jabbed their pieces of pumpkin pie in silence. Soon Harry Lakin said:

Sassoon and the many others who feel like him have

"Say, Al, I expect we will all have to get used to that forty-eight dollars a week. You know it is really just a habit, this thinking that forty-eight dollars is too much for a man working in the round-house for a week's work down in the grimes and

fumes of the cinder pit, and not enough for the fellow working in the superintendent's office. Maybe the forty-eight dollars is just as fair a wage for the fellow who works days and nights and Sundays down in the round-house burning out his lungs in the cinder pit, as it is for a fellow up in the company's offices sweating and fuming and fretting about getting tonnage for the company, or trains out of a jam or buying ties and betterment. It is just a habit that we had of thinking that a dollar and a half or three dollars was enough for the first assistant night wiper Brewer, and not enough for the chief clerk to the traffic manager. And as I was saying, we have all got to get used to it, because they are not going back. You can call it Bolsheviki, or revolution, or socialism, or whatever you please, but these wages that labor is getting are going to remain about as they are."

Gufler interposed: "Well, if we boost wages in the packing room, we will have to boost prices, and the folks will have to pay more for their chow."

No matter now what Harry Lakin said about price boosting, but note this among the things he said:

"An extra brakeman came in the store the other day, and we tried to sell him a six-dollar hat, and he wouldn't have it. He wanted a twelve-dollar hat, as good a hat as there was in the house, and he got it. Moreover, that fellow and the man named Brewer are living in thirty-dollar houses with hot and cold water, electric lights and gas range, kitchen gardens in the back yards, lilacs and blue-grass in the front yards, and little pergolas out at the side. These are two of the million bungalows, pretty little seven-roomed civilized houses, that labor has moved into since the war, all over America, in cities and towns and villages. The children in those bungalows are wearing good clothes and eating meat once or twice a day, and going to school regularly, and you can't blast them out of those bungalows and take that meat away from them, and drag their children out of school, without a revolution; and there are more of them—and they will win the revolution.

The wholesale business man, Gufler, expressed the conviction that this was "all right"; "but, Harry," he queried, "what do you think of paying the engineer on the railroad two hundred and fifty dollars a month and then paying the train dispatcher who directs the engineer only one hundred and twenty-five dollars a month? Aren't brains more important than brawn?"

"Well, let's see about that," replied Harry Lakin. "Maybe that is habit again. Your engineer out in all kinds of weather, risking his life every minute, working like a horse when he is on duty on an average in these days ten hours a day, may be serving society better on the whole than the dispatcher sitting in a comfortable office, sure of a whole hide. Both jobs, the engineer's and the dispatcher's, are more or less standardized. Both require what you call brains; the engineer's brains are in his trained hands, the dispatcher's are in his head. But society may decide to revalue and remark her goods after this war; and maybe the price of the different kinds of brains that men use may be reconsidered."

At this point the writer of the Yale Review article, the circulation of which is among the cultured and at least moderately well-to-do people, mentions one thing the readjustments made necessary in the crisis of the war have done: "They have given us freedom of speech about economic conditions, so that one may suggest that society is paying her superintendents too much without having to answer to the charge that one is an anarchist for presuming to question the order that is."

Returning then to the lunch table: "We may safely say that, after all, the war aims of the Allies, whatever of high-sounding phrases they may contain, stripped of their diplomatic language, cover considerably this man Brewer. * * * His name is Legion rather than Brewer, and he is coming out of the laboring class—a class that has had irregular and underpaid work, and he is emerging into the middle class, a class that lives without the great black devil of fear that continuously was prodding the coat-tails of poverty before the war. Instead of fear his life is full of hope—hope of better things for his children, hope of a college education for his boys, hope that his girls may move into a little better bungalow than his own when they marry." And then Mr. White declares boldly what other parts of his article support and make evident: "For the larger economic freedom of the common man who does the common work in this common world, all our ships laden to the guards with guns and powder and soldiers and sailors have been plowing the sea. For 'the more abundant life,' all our young men have been marching to the front and dying, or coming back with the new vision of consecrated self-sacrifice. * * * For the millions who until this new day have been more or less hidden beneath the mud-sills of our white-painted, green-blinded, two-storied social edifice, all this pomp and circumstance of glorious war spread its gay and tragic pageant over the earth."

And why? Because it was a fight for democracy, and democracy means equality of opportunity as well as political rights, political rights being desired only for the power they will give to the man who desires larger economic freedom. To quote Mr. White's own words: "Indeed, democracy is not a form of government. Democracy is a philosophy of life, an attitude of the common mind of men towards the weak and the oppressed, an inspiration of humanity towards justice. Democracy is Christianity institutionalized."

In the course of his article Mr. White says: "The decisive end of this war will bring in a new epoch, and it will mean the rise of that portion of the population, all over civilization—in Germany as well as among the Allies—which during the last and passing epoch has been discontented because of the manifold injustices that have bound it. * * * And that does not mean of course that we shall have socialism. That does not mean that everybody shall get his bread ticket from the city hall; that the world shall be leveled downward; that the talent of

men will not count in the world; that the strong man will not rise faster and go further than the weak. It does not mean that the fool and the wise man will share alike in this world's goods. It does not mean that Marxian socialism or anything like Marxian socialism will be the order of the new day. Two things have been everlastingly blown up by the big shells bursting on the battle front: one is Marxian socialism and the other is **unrestrained capitalism."**

Finally Mr. White gets back to the lunch table in the Kansas hotel, and Harry Lakin of the Newman Dry Goods Company, still eating his pumpkin pie, is saying to Gufler of the wholesale grocery house: "I tell you, Al, it is like this; now that we have won this war, you and I have got to quit gasping and swallowing hard when we hear that this man named Brewer gets $48 for a week's work of days and nights and Sundays in the cinder pit. About all this war was for, Al, was to get us out of the habit of thinking that our old notions about who had the best of it coming to him are divinely inspired. They are not. In the shake-up you will not jar Brewer loose from his $48. You may jar the division superintendent, and the first assistant auditor, and the division freight agent loose from their $48, but Brewer and his $48, and his little old bungalow, and his son in college, and his daughter marrying the doctor, are here to stay. You know, Al, I have got a notion that this is what it means for the world to be safe for democracy."

A SAILOR'S HOME IN EVERY PACIFIC COAST PORT.

Plans are maturing for the creation of a home for seafarers not only in every maritime port on the Pacific Coast, but in every one in the United States as well. We quote from a New York Post article a few paragraphs showing the origin of the movement and how the Pacific Coast is linked up with it:

"The Seamen's Church Institute of New York has for years studied the needs peculiar to the maritime visitor and provides home comforts for him while away from his ship, counteracts the evil influences of the waterfront, and surrounds him with a tonic environment which includes a wide variety of wholesome diversions and facilities that are helpful in many ways. But New York is only one of the many shipping centers of the country, and it is to meet this amplified field of service that the Seamen's Church Institute of America has pledged itself to carry on wherever mariners gather within our multiple water gates.

"As far back as 1889 the need of some such nation-wide service was recognized by the Protestant Episcopal Church in America during the General Convention of that year, but nothing of a material character was accomplished then or for several years afterward, although the subject was agitated from time to time. Finally, in 1916, at St. Louis a national organization was practically completed, and within the last six months matters have been going ahead at a promising pace, thanks to funds provided by the War Commission of the Episcopal Church and by the Seamen's Church Institute of New York.

"On February 15 of this year the Rev. George W. Davenport was appointed organizing secretary, and his selection, urged by Dr. A. B. Mansfield, who has made the local institute famous the world over, was due to the fact that he possessed enthusiasm and the capacity to tackle a heavy task with force and tact. Mr. Davenport has already made an extensive survey of our seaboard cities. Out West he visited, in company with Dr. Mansfield, San Diego, San Francisco, Portland and Seattle, and almost without exception the public-spirited men of those places responded warmly and are ready to lend substantial aid. They are fully alive to the part that the merchant marine is likely to play hereafter in their economic life and are keen to do what they can to make that service appeal to the best of our manhood. They realize, likewise, that the homing facilities ashore must be of a sort which will harmonize with the seafarer's cult and give him the proper atmosphere.

"The flag of the Seamen's Church Institute of America already flies over the institution now advantageously situated on San Francisco's waterfront. The accommodations, however, are very much limited, but this handicap is soon to be a thing of the past. Ere long the mariner coming in by way of the Golden Gate will be welcomed by a commodious hotel or club, call it what one may, which will represent the experience gained in administering New York City's great haven for nautical men. Indeed, the Rev. Charles P. Deems, the executive of the San Francisco establishment, was, before going West, Dr. Mansfield's assistant. Seattle, probably the most wide-awake port on the Pacific Soast, is not going to be left behind in this rapidly expanding movement to look out properly for its seamen visitors. Some of its commercial and professional leaders have pledged a large sum for the erection of a fully equipped institute. There was no hesitation about this after Dr. Mansfield explained at a dinner just what had been achieved at the port of New York."

It was stated in The Pacific last year in the story of the life of Chaplain Joseph Rowell that the corner on Sacramento and Drumm streets, where he carried on his work for nearly half a century, had been turned over to the Seamen's Institute, and that a building would be erected thereon. It is to be hoped that the plan still provides for the perpetuation of the work on that historic site. But be this as it may, if another site should be deemed more suitable, that which this devoted man achieved will be a part or the work and the structure.

Thine own well! How secure the pioneer feels when he has found an ample supply of pure water! Thine own well, yet Christ's well! Every real Christian develops his own personality. Jesus is the only character we can copy and still be ourselves. * * * The beauty of our own individuality comes out when we abide in him, even as a sensitive opal responds to the warmth of the human hand.—Byron H. Stauffer.

DR. GLADDEN AND OUR INDUSTRIAL PROBLEMS.

(In this number of The Pacific will be found an editorial note concerning the forthcoming book by Professor John Wright Buckham of the Pacific School of Religion. The article herewith is an excerpt from the book, the title of which is "Progressive Religious Thought in America." The note to which we have referred shows the scope of the book. Dr. Buckham had planned to write an article the thought of which was suggested by the editorials in the last number of The Pacific, and to emphasize therein the spiritual need if we are to find a way out. But not being able to get that ready he made it possible for us to have this instead.—Editor.)

Dr. Gladden was one of the chief emanicpators of theology. New? Yes, to be sure, in the sense that truth newly discovered is ever fresh and fair,—but not novel. All that is novel about the theology was his determination that it should be applied, utilized, set to work to save not only individuals but society. This demand that Christianity save society was singularly new, but still more singular was it that it should be new. God being such as Christianity has always taught Him to be,—our Father—why not make all our human relationships such as a righteous and loving Father requires? Brotherhood? Why not, then, live as brothers? Christ the Redeemer of men? Why not, then, let Him redeem all our deeds and relationships? Immortality? Why not, then, begin to practice immortality and make our present life rich with its vast potentialities? Such were his questions. It was straight and pointed reasoning, direct from the premises of Christianity to a plain conclusion. It had often been made before; but not quite in the way Dr. Gladden presented it. For he held a strangely painful heresy as to the direct relation between creed and deed.

Quite as clear as his theological exposition of Christianity and his principle that it must be applied, was his demonstration of the spirit and manner in which it should be applied. In those two admirable volumes "Tools and the Man" (1893) and "Ruling Ideas of the Present Age" (1895). This instigator of Applied Christianity opened a new door of duty and opportunity to American Christianity; or if it had already been opened he opened it wider and showed more of what lay within.

Starting with a summary statement of the underlying truth of Christianity he proceeded to apply it fearlessly and cogently to existing industrial and social conditions, to the vexed problems of property, economics, politics, society. With unsparing and practiced hand, he laid his well-tempered axe at the root of that upas tree of economic falsehood—planted by Adam Smith and watered by Ricardo, Malthus, and others—the theory that it is natural and right for the individual to seek his own good, and if he only seeks it hard enough the result will be the general good of society. That is neither good economics nor good Christianity, according to Washington Gladden.

But is not Christianity a religion of individualism? Is not its emphasis almost wholly upon the individual? No; answers Dr. Gladden. "The end of Christianity is twofold, a perfect man in a perfect society. These purposes are never separated; they cannot be separated. No man can be redeemed and saved alone; no community can be redeemed and elevated save as the individuals of which it is composed are regenerated."

This principle, with which the first of the Lyman Beecher lectures opens, is developed, reinforced, and exemplified so fully that no one need be longer confused by the fatuous way in which these two principles have been so persistently set in opposition to one another. The complementary character of the two—the independence of the individual, the solidarity of society—is conclusively stated in a classic chapter, "The One and the Many," in "Ruling Ideas of the Present Age." If an explanatory supplement is ever added to the New Testament, this chapter might well be a candidate for admission.

The most daringly, theological, not to say mystical, doctrine in this thoroughly practical, social philosophy is the definition of property, which the author adopted from the American Roman Catholic Communist and mystic Dr. Brownson (who, it may be recalled, belonged to Alcott's Fruitlands Colony), "Property is communion with God through the material world." This from an advocate of Christian communism, adopted and applied by a friend and defender of Christian socialism! Yet the definition is well sustained, especially when the author returns to its defence in "Ruling Ideas.

Dr. Gladden's lifelong fellow-feeling for the laboring-man is well known. It goes back, he hints, to that sorrowful day when as a boy of eight he toiled in a rye-field all day and received at night the munificent wage of half-a-cent (a coin then in circulation.) Perhaps this left, he adds in recounting the incident, "an incipient sensitiveness respecting the conduct of those who oppress the hireling in his wages.

At all events, the rapidly festering labor problem which became acute in the eighties found in Dr. Gladden a wise and sympathetic diagnostician and physician. In the Ryder lectures, given in Steinway Hall, Chicago, in the winter of 1895-96, published under the title "Social Facts and Forces," he goes with considerable detail into some of the factors of the labor problem. He discusses "The Factory," pleading for the reduction of hours of labor and scoring the iniquities of child labor; "The Labor Union," whose right to exist he defends with unanswerable logic; "The Corporation," "that gigantic immoral person," the dangers of whose "soulless" acts he exposes with keen discernment; "The Railway," whose predative robberies he ascribes to "the futile attempt to govern a business which is inevitably and properly a monopoly by the law of competition," "The City," whose "inefficient" and "corrupt" government he deplores; and "The Church"; which he charges with "the chief blame

for the strife of classes and the social dislocation and divisions."

Here is a series of indictments of appalling magnitude. Wasington Gladden never minced matters. His courage was as imperial as his outspokenness was democratic. Yet he was singularly free from bitterness and pessimism. He painted dark things in their true color, without fear or favor, but he never failed to show how they came to be so black and how the mirk could be removed and another color put on."

A VISIT AT THE DISCIPLINARY BARRACKS ON ALCATRAZ ISLAND.

A Report and Comment on the Treatment of Conscientious Objectiors.

A delegation representing the College Park Association of Friends, California, visited the United States disciplinary barracks at Alcatraz, San Francisco Bay, September 3, 1919. This memorandum is my individual report and comment on the visit referred to. Colonel Garrard, Commandant, and all his subordinate officers were very courteous to us and seemed sincerely desirous of letting us have full opportunity to observe the actual condition in this prison.

We first interviewed those conscientious objectors to military service who were then in dark cells. These men, like the various criminals, are locked up for fourteen days in "solitary" then are released for fourteen days and this is followed by another fourteen days in "solitary" on bread and water if still adhering to their convictions that they will not work under military orders because they conscientiously reject military ideas or methods. These men have no cot, no chair, nothing but four medium weight blankets to wrap themselves in at night when they lie on the miserable, cold concrete floor, to obtain such sleep as they can. In the old days of Medieval torture, some of the finest productions of the human brain were written in solitary confinement by men who endured it for conscience sake. But these young men at Alcatraz have no writing material, no books, nothing to employ the mind save their own thoughts. The writer has been thirteen times in Europe and, like so many other tourists, has sometimes looked with horror at the dungeons or cells where men were incarcerated because of religious or political convictions. But I believe that most all such wretched places of abode had a little ray of light from a small window. On the occasion of this visit to Alcatraz, we were also shown the dungeons where we were told that up to three weeks ago, these sufferers for conscience sake had been kept during the regulation fourteen days at a time. But these dungeons were so placed in the heart of the prison that not the slightest ray of daylight could ever penetrate them. This savage brutality has recently been discontinued by placing the men in the cells in which we saw them, which are cut off from all light with the exception of a few little holes about six or seven feet above the ground over the top of the door.

After luncheon, we were introduced to a colored religious objector, who is standing fathfully by his interpretation of Jesus Christ's Sermon on the Mount. He, too, will not work and will not even walk under military commands. Whilst this may seem a mistake, there would seem to be small excuse for the abuse which has been poured on him. He needs different sort of treatment. The morning of our visit to Alcatraz, we were told by eye witnesses that he had been hauled out of his cell, put upon a cart and finally thrown off of it, as if he had been a bag of meal, onto the ground. When we saw him, he was sitting in a doorway looking out through the bars upon the beautiful San Francisco Bay, with a mystical look upon his suffering face. He had at first hardly been able to converse intelligently with us. He had remarkably fine and regular features even from the Caucasian viewpoint. We left this unhappy victim of modern prison treatment, and in a corner of the chapel met with almost one dozen other conscientious objectors who for the time being, were participating in ordinary prison conditions. Among them were some of the most simple-hearted and cleanest-looking young Christian men I have ever met with. There was also a Dunkard who, by the President's ruling, should apparently have been released long ago. One of these young men is a brilliant fellow, a lawyer and highly educated. Another is a Rhodes' scholar, with all the position in educational circles that is thereby implied.

Our delegation felt a sympathy for the officals at Alcatraz. They, too, are the victims of conditions largely beyond their control. Colonel Garrard told me that the dungeons and other methods had always heretofore been sufficient to break the determination of the worst cases in the army who had come under his care of recent years, but he said that he could not force the conscientious objectors to military service to comply with the requirements of the institution. I told him that all history reveals that you cannot coerce conscience. Colonel Garrard evidently wishes that such cases were not sent to Alcatraz. He does not know what to do with them.

Of the men in the dark cells, I found one who would not accept army service because evidently he thought this war would jeopardize the liberties of the country, swell the great fortunes of the rich, etc., and be bad for America. The other socialistic objectors seemed opposed to all war as being an unrighteous system, destructive of humanity and creating terrible burdens, and they therefore felt they must testify against it and favor a better way by not participating in it. The religious objectors based their objections on the fact that Jesus Christ repudiated the law of Moses, when speaking of force, and declared that his people instead were to do good to them that hated or abused them, and his apostles definitely declared that his followers

should not resist but overcome evil with good. These objectors, therefore, would sooner face death than be as they thought disloyal to Christ's plainest teachings.

Many unthinking people call these young men shirkers, who, with high characters and often fine intellectual attainments are thus incarcerate among army convicts. But we see that such a charge is quite silly when we remember how bravely they suffer Medieval punishment for conscience sake, when by yielding they could secure easement for themselves. Their bravery no one can question. Some say that a minority such as they is made up of people of unsound mind, because all "Christian civilization" thinks differently. We can just as truly say that the early reformers in all departments of life have been crazy because in their day the majority was opposed to them and generally persecuted them.

It is to the honor of England that, although in the earlier days of conscription in that country conscientious objectors suffered much, the press, preachers, and members of Parliament were not dumb, and so many publicly protested. The conditions of this unfortunate class in England was relieved and since the conclusion of the war they have been released. To the dishonor of America, it has to be said that almost all the press has been dumb except to misrepresent or to ridicule; so far as the writer knows, not a single voice in Congress has been raised in their behalf, while no church conference or convention has uttered a single genuine call that these men be delivered from persecution since the beginning of the war. This shows that our people are dangerously near the condition of Prussia before the war and bodes ill for the future of America. Cannot something be done to relieve this age from the charge of such inhumanity as is discovered in the situation of the conscientious objectors to military service?

After I left Alcatraz, I remembered how, when I said good-bye to one of the religious objectors, telling him "to be of good curage," he replied to me with a beaming countenance as the door slammed on him and left him in the dark, "I am rejoicing in hope." No efforts of man to coerce conscience will ever overcome such constancy.

WM. C. ALLEN.

A MEMORIAL SERVICE IN JAPAN FOR AN INTERNATIONAL SUNDAY SCHOOL WORKER.

As soon as the Sunday-school workers in Japan learned of the death of Henry J. Heinz, who was the chairman of the executive committee of the World's Sunday School Association, they arranged for a Memorial Service which was held in the Reinanzaka Church in Tokyo, where Mr. Heinz had worshipped when on his Sunday-school tour of the Orient in 1913. The services were held under the auspices of the National Sunday School Association of Japan. Mr. Heinz was held in the highest esteem in Japan as a successful Christian business man who gave so large a share of his time to Sunday-school work. He had been a large personal contributor to the organized Sunday-school work in Japan for twelve years and during the visit to Japan of the business men's Sunday-school party, five years ago, he left many evidences about Japan of his thoughtful generosity.

The auditorium of the Reinanzaka Church was fittingly draped in black around the gallery and pulpit, and in front of the latter against a dark background was a white cross. Beneath and in full view of the audience was an almost life-size picture of Mr. Heinz. On either side of the picture and on the platform were flowers and pines arranged very tastefully.

The service was introduced by Rev. Kawasumi, Secretary of the Japan Sunday School Association, and the Rev. Kozaki, President of the Association, made a brief address based on 2 Tim. 4:7. He spoke of Mr. Heinz as one who started life as a poor boy, made a success of life and became one of the world's famous men. He finally sketched the special relation Mr. Heinz had with the work of the Association since it was founded at the time of the visit of Frank L. Brown in 1906, and spoke of him as the great benefactor of Sunday-schools in Japan.

The Federation of Churches in Japan was represented by Dr. Ibuka, who had spent some days with Mr. Heinz in the neighborhood of the River Rhine following the Zurich Convention in 1913. He spoke of the personality of his Sunday-school friend and was sure that if anything more had been desired by this successful man it would have been to be permitted to attend the World's Sunday School Convention in Tokyo next year in October.

Then words of sympathy were formally expressed by three members of the Tokyo Convention Promoting Committee. Marquis Okuma had entertained Mr. Heinz and the Sunday-school tour party of 1913 and was unusually impressed with the "young old man." He spoke of his great respect for him and expressed regret and sorrow that he should have passed away at the time when he was looking forward to the Convention which had been postponed because of the war. Baron Shibusawa told how he had been entertained by Mr. Heinz when in the United States four years ago. The Baron spoke not as a Christian nor as a Buddhist, but as one who is deeply interested in the things for which Christianity stands. Even speaking from a Christian viewpoint, he said, the spirit of Mr. Heinz will live on and be in the midst of the undertaking in which he has shown such interest. Baron Sakatani made another kindly reference to personal experiences with Mr. Heinz. He met him seven years before and welcomed him as Mayor of Tokyo. Mr. Heinz, he said, had a world mind and was not only a man of influence among financiers but also a man of influence internationally in promoting good will.

In further recognition of the former Chairman of the Executive Committee of the World's Sunday School Association, a memorial number of "The Sunday School," printed in Japanese and English,

was issued. It contains the complete record of the service, together with the memorial addresses.

CERTAIN THINGS.

III

My Dear Boy:

Some one, Van Dyke perhaps, has written a weird story about a hashish fiend. The most peculiar thing in it is the statement that under the influence of the drug, the man insisted that he could see men walking the streets of a city half a continent away. I have not been talking hashish but I have been dreaming that I could see the children of the land as their mothers bent over them and taught them to say that prayer of chilhood "Now I lay me down to sleep." Oh, I know it is old-fashioned. Perhaps mothers do not do so now. But, just the same, I would rather have written that prayer than to have written any book published in the last fifty years. And with that comes the memory, very faint and far away, of the hymns my own mother sang at the bedside of her children, and later that childhood's hymn that so often closed the day's work and play in your own home, the hymn that with the prayer holds its place in my Holy of Holies, "When he cometh, when he cometh to make up his jewels."

And it is such memories that help me to see what I have so often looked at without seeing, the sublime wisdom of the Great Teacher when he said: "Except ye become as little children ye shall in no wise enter into the kingdom of heaven."

You wonder what has started me in this way? Well, it was wondering if you ever prayed, now that the chilhood prayers have been what we call outgrown.

Yes, I know the questions. I know the push of things. I know the pull of pleasure. I know. Dad tries to be practical. But dirt is not the only practical thing. Sometimes we half wish it were. Only when we come to examine it there is as much mystery about dirt as about anything else.

Prayer is good to quiet us when we are nervous, comfort us when we are lonesome, keep us from wanting what we cannot get, good as a medicine. Is it good for anything else? Is the effect purely subjective? Is it just a "Dumb bell exercise"? Is it worth while?

See; we agreed that Christ was the supreme religious authority of the world. What does he say about prayer? Better still, What does he do about it? He may not answer our questions but he will not talk without saying something worth while. He knows. If prayer is a fraud born of weakness and delusion he will treat it so in his life. What about it? The record of his life is fragmentary but what do the fragments indicate? Read it again with this in mind.

You will find that Christ began his life work with prayer. In times of temptation he prayed. Before days that were specially trying he prayed. In the settlement of great questions he prayed. When exhausted by struggles he prayed. In every difficult place he prayed. In times of emotional stress, joy or sorrow, privilege or dread, his refuge and relief were in prayer. The last words on the cross were a prayer. He prayed for his friends, for those who were to be his friends and for his murderers. And once, in a most special way, he prayed for Peter. Three years he had been with Peter. All the earnestness and wisdom and love of his great heart had been drawn upon to fix Peter's faith. It had not been enough. The sifting was at hand. Would Peter's faith fail? If there had been more that Christ could do he would have done it. Because for three years Christ had done his utmost and the result was still in doubt we hear him saying "I have prayed for thee that thy faith fail not. "The Father would do for prayer what even Christ could not do. That answers the question as to whether the only effect of prayer is subjective.

Christ prayed in public and in private. He prayed by ejaculations and he prayed all night. His most wonderful words were in the "Lord's Prayer and in his High Priestly Prayer. His most marvelous promise was that of continued prayer. "I will pray the Father." And when he left the disciples he ascended praying. That is the fragmentary record of Christ's use of prayer.

His teaching corresponds to his use of prayer. Men ought always pray. Men may be so in sympathy with Christ as to get whatever they ask. This teaching was given to men of every occupation and training and tendency. Out of his own life's experiences he said PRAY. He knew. Among the certain things is prayer. Oh, Son, **Don't let it be crowded from your life.** DAD.

AN IMPORTANT SURVEY.

The most important part of the Interchurch World Movement, representing the various Benevolence Boards of the Protestant communions in the United States, is the world-wide survey now being made. This survey has been inaugurated in California and is under the direction of two State Survey Councils, one for Northern California and one for Southern California. A complete, comprehensive and intensive survey will be made of each neck and corner of the entire State of California so that the leaders of the different churches will know exactly the problems they face in every community, and the people of each local community will know accurately the problems they face as community church leaders.

A statistical survey of the religious forces and needs of California was made by the California State Church Federation a few months ago. The results of this survey will be correlated with the Interchurch Survey now being made. That survey revealed some startling facts concerning the religious situation in the State of California. The accompanying table shows this situation in a graphic way.

The table concerning the mountain counties of California shows that in these ten counties, with a

population of approximately 50,000, there are 1,000 church members, or 2 per cent of the population. In these same counties there were 17,868 registered voters and 7,646 children in the public schools. There were 2,005 pupils enrolled in the Sunday Schools in these ten counties. In two of these counties no record could be found of a denominational Sunday School or church, though there are a few nondescript Sunday Schools. One of these counties, with a population of 10,000, has less than 1 per cent of the people as church members, according to all available records.

Doubtless this survey, which was made from denominational and other available reports, is not entirely accurate. However, it demonstrates that the mountain sections of California are being sadly neglected. This is particularly true of the lumber and timber districts.

The other table, giving reports for a number of miscellaneous counties over the State, shows a remarkable contrast with the mountain counties in each county except San Francisco, which has about the same proportion of church membership as the mountain counties. Of the total population of 600,000 in San Francisco, 2.9 per cent or 17,275 people are Protestant church members.

Los Angeles County has 13.7 per cent of its population in the church membership; Fresno County, 18.5 per cent; Glenn County, 22.2 per cent; Orange County, 29.2 per cent, the highest per centage of any county in the State.

The purpose of the survey being made by the Interchurch World Movement is to enable the Home Missions and Church Extension Boards, through their local denominational leaders, to effectively meet the religious needs of the community and of every man and woman and boy and girl in each community in the State of California. The same thing is true of every state and every part of the world. It is earnestly hoped that as the survey progresses every pastor and church and church member will aid in every possible way to make it as accurate as it can humanly be made in order that the end sought will be achieved.

MOUNTAIN COUNTIES CHURCH SURVEY.

County	Church Members	S. S. Scholars	Registered Voters	Grammar School Enroll.	High School Enroll.	Estimated Total Pop.	Percentage of Pop. Ch. Members.
Alpine	0	0	102	20	0	351	0.0
Calaveras	173	198	2,855	1,401	118	8,250	2.1
Del Norte	143	361	1,338	528	63	3,500	4.0
Lassen	94	130	3,500	1,308	140	10,000	0.9
Mariposa	87	223	1,912	564	25	3,956	2.2
Modoc	170	577	2,776	1,141	192	6,191	2.7
Mono	0	0	442	169	0	2,100	0.0
Plumas	74	199	2,314	963	49	8,250	0.9
Sierra	109	183	1.137	389	32	4,098	2.4
Trinity	152	134	1,492	506	38	3,300	4.1
Totals	1,002	2,005	17,868	6,989	657	49,996	2.0

MISCELLANEOUS COUNTIES CHURCH SURVEY.

County	Church Members	S. S. Scholars	Registered Voters	Grammar School Enroll.	High School Enroll.	Estimated Total Pop.	Percentage of Pop. Ch. Members.
Alameda	26,984	23,698	132,507	48,093	22,012	400,000	6.7
Colusa	1,054	952	3,807	1,236	204	7,882	13.4
Fresno	18,472	20,081	38,516	20,604	3,133	100,000	18.5
Glenn	1,603	1,794	4,600	1,729	328	7,172	22.2
Los Angeles	120,441	112,659	318,280	124,832	40,558	876,000	13.7
Orange	11,089	11,465	23,211	9,359	2,354	38,000	29.2
Riverside	8,337	8,128	15,708	7,405	2,228	45,000	18.5
San Francisco	17,275	16,355	179,468	55,424	9,254	600,000	2.9
Santa Clara	12,283	10,536	35,245	14,709	4,500	120,000	10.2
Totals	217,538	205,668	751,405	283,391	84,571	2,194,054	15.0

WHEN THE RURAL SURVEY COMES.

No one living in the Grenoble region up among the Berkshire Hills would ever have imagined that the Interchurch World Movement of North America could mean anything in the life of the countryside.

Comparatively few of the old American stock remain there, although in some cases the farms have been in possesion of the same families for generations.

The neighborhood is rich in beautiful scenery and abandoned farms. Grandfathers and grandmothers can tell interesting stories of how different life was when they were young and something was "going on" constantly. They went to church and Sunday-school regularly then and the young people had good times together at church picnics and parties. The girls and boys from the farms were always getting together for some kind of social affair. The attendance at the district school was large enough to warrant paying a good teacher; the roads

were kept up and there was no need to "go to town" for recreation.

Now, they tell you, everything is changed. One by one the farmers have died off and their children have not cared to stay in the country. The churches have been closed so long that they have fallen into disrepair, shingles missing and clapboards dropping off.

The foreigners who have moved into the farmhouses left empty when the former owners migrated to the nearest factory town speak almost no English and care nothing for the community. Once in a while some wandering minister may preach at one of the little school houses, but this happens so seldom that it is never counted upon and the service is sparsely attended.

A few years ago there were only four children to attend the district school, and as a matter of course there was no Sunday school. It is hardly to be wondered at that Sunday should be like any other day except for a rather more elaborate dinner. The city people who come to board in the summer have usually paid no more heed to the Sabbath than did the natives.

Into all this came a while ago a rumor of the Survey. It did not produce much effect. The postman who brought the daily mail and stopped at one of the farm houses for dinner spoke of the matter and it was discussed with mild interest, but it did not impress the talkers as being a vital issue. No one could see that there was anything in it for Grenoble or Grenoble Center or Grenoble Four Corners or East or West Grenoble or Grenoble Hollow —all of which made up the wide-spreading "town" of Grenoble.

A few of the old people who still cherished a love for the courts of the Lord's House looked wistful when some one suggested there might be a chance that something could be done now about opening one of the churches at the Center. There were three there—Baptist, Methodist and Congregationalist—the last the oldest and the one to which most of the scattered residents of the few inhabited farms belonged.

"But there's not enough of one denomination to make it worth while to have a minister, even if any of the churches had money to pay him," was the usual comment.

The next news was that the Survey was actually under way. Some one had seen a map of the country on which were located every church, every Sunday-school, and practically every dwelling house. The survey workers were verifying this map, correcting errors and oversights. They were ascertaining the state of the roads that led from the farmhouses to the churches and schools; they were inquiring into church and school attendance and trying to account for the reduced numbers at both; they were investigating the condition of the Poles and Slovaks and Scandavians and Italians.

On the map every church, chapel, school house, road, railroad, grange or farmer's exchange in the whole county was marked, with a symbol for each which could be recognized at a glance. The state of agriculture was noted also; the proportion of farmers who owned their land and those who only rented it; the causes that led the original proprietors to take their departure and the attractions that had moved the foreigners to come in and try to make a living where the thrifty natives apparently had failed.

This work was not being done by complete strangers. There was a council for the county and it was serving without pay, out of zeal for the cause, and those the Council had called upon to help were also giving their services. Besides the statistics that were being gathered items of human interest were noted which would aid in rendering the report more valuable.

As a matter of course the topic of the survey had now passed the point where it aroused only a languid attention. Every one in the township was talking about it, and the first long step had been taken towards awakening a vivid interest in the state of the church in the country; the measures for, the Americanization of the foreign-born who would be the citizens of the next generation; the attractions to be offered the young people to offset the lure of the cities; the educational facilities that a united community might hope to attain. More or less visionary solutions were suggested for the various problems and there was an eager looking forward to the time when the survey report would reach the point where it would serve not only to show the people of each county and township where they themselves stood, but could also be examined to discover how other communities were affected and how they were meeting their difficulties.

Those who from the beginning had known the spirit that actuated the survey had no fear that projects for improvement would be forced upon them, and the conservatives who had been apprehensive lest their independence be violated soon had their fears set at rest. They learned that all the survey aimed to do was to present vital facts in an orderly and emphatic fashion, so that those most affected by the conditions in which they live might know with what they had to contend and devise methods to meet their difficulties.

In her environment, problems and perplexities the New England community of Grenoble is a type of hundreds of other towns and neighborhoods scattered from one end of the land to the other. Through the agency of the Interchurch World Movement a kind of apathy that has for years ruled the rural districts is in a fair way to be dispelled by a breath of the truth that will set the people free.

FROM WHAT OCCUPATIONS IN LIFE THE "Y" WORKERS CAME.

Forty-eight professions and vocations are represented in the latest roster of Y. M. C. A. men workers overseas. There were 1,018 secretaries who describe themselves merely as "business men," generally employers, as distinguished from the 247

salesmen, 48 clerks, and others engaged in commercial pursuits. Among the 675 educators were college and university professors, city superintendents of schools, and many school teachers. A factory worker drew the same allowance as each of the 80 bankers. A miner, a steamship captain, and three policemen worked side by side with some of the 258 lawyers. Two rabbis were on the volunteer staff. Roman Catholics as well as Protestants and Jews were in the list.

More than 10,000 American men and women, in uniform, have passed through the corridors of the Y. M. C. A. headquarters building at 12 Rue d'Aguesseau, Paris in the last two years. The men's occupational list, showing recruits from almost every walk of life, is as follows:

Business men	1,018	Entertainers	175
Ministers	696	Y.M.C. A. workers	157
Salesmen	427	Clerks	148
Educators	675	Accountants	111
Lawyers	258	Bankers	80
Insurance men	163	Automobile men	73
Mechanics or builders	155	Manufacturers	60
Writers	113	Physicians	43
Engineers	95	Architects	31
Physical directors	76	Cinema men	29
Farmers	69	Printers	27
Artists	47	Post Office employes	25
Students	36	Hotel men	23
Social workers	29	Lecturers	18
Railroad men	28	Discharged soldiers	11
Government employes	26	Chemists	6
Dentists	25	Opticians	3
Real estate men.	21	Inventor	1
Druggists	17	Factory worker	1
Photographers	8	Librarian	1
Undertakers	5	Miner	1
Policemen	3	Statistician	1
Advertising man.	1	Retired or occupation not given.	24
Florist	1		
Steamship captain	1		

Among the women, educators lead, but thirty other callings are represented. There are two printers, two dentists, a banker and a manufacturer in the list which follows:

Educators	677	Stenographers	132
Social workers	104	Artists	66
Clerks	140	Librarians	43
Business women	87	Y. W. C. A. workers	18
Writers	53	Physical directors	16
Students	27	Hotels, tea rooms &c	7
Accountants	18	Government employers	6
Farmers	13	Lawyers	4
Nurses	7	Medical workers	6
Insurance women.	6	Printers	2
Lecturers	4	Architectects	3
Photographers	4	Banker	1
Automobilists	2	Manufacturer	1
Dentists	2	Entertainers	365
		Secretaries	157
		Managers	2
		Post Office employe	1
		No occupation	485

A supplementary list shows that among the later arrivals of secretaries in Europe, the educators among the men are 31 per cent of the total, instead of 12, and the entertainers 7 per cent instead of 3. Among the women the percentage of educators rose from 26 to 29, and of professional entertainers from 13 to 18. Also, in recent months, hundreds of soldiers have been transferred to Y service.

It was obviously impossible that every man should get just the job he wanted. A vast majority of the secretaries arriving before the armistice according to the Y officials, were insistent upon getting to the front or as close to the front as they could be sent. There were hundreds who had tried to be soldiers, and were rejected by the army. The service of ministers as Y men has been a subject of interesting comment. The clergymen were from all sections of America and of varied opinions. There was a Western minister, for instance, who went to France with a reputation as an implacable foe of secular amusements on Sundays. He became a divisional director. One Monday morning he called in his physical director, and administered a stern rebuke. The two all but quarreled, because the director had staged only one Sunday afternoon baseball game when the preacher believed there should have been a double-header.

A Middle Westerner, who in peace times had managed a business of more than a million and a half dollars a year, ran a Y. M. C .A. hut. So did the South American representative of a New England manufacturing company and a New York banker. There were no union hours. The working day began before reveille aroused the soldier, and continued till after late at night.

GROWTH.

Oak on the ridge was I!
Tossing my boughs to the sky;
Princes should dwell in my shade;
Weapons from me be made;
Dead I would flame afar!

God of my changed desire!
Make me a common fire;
Let my enkindled wood
Comfort the multitude,
Guiding to warmth and light
Souls agrope in the night

—Edward Tregear.

The grand essentials of life are something to do, something to love, and something to hope for.—Thomas Chalmers.

More near than we think—very close at hand
Lie the golden fields of Sunshine Land.

Important Announcement Concerning the Pacific

At a meeting of the directors of The Pacific Publishing Company on Monday, September 8, the following committee-report was considered and unanimously adopted:

"The Committee appointed by The Pacific Publishing Company on Monday, August 25, to recommend action in reference to the disposition of The Pacific desire to call attention to certain facts upon which their judgment rests and to present certain recommendations. The facts are as follows:

"First. We find that Mr. Ferrier as editor and manager of The Pacific has received for his work in the last thirty-two months $1200, i. e., $37.50 per month. We believe that Mr. Ferrier has carried on the publication of the paper at great personal sacrifice that every possible opportunity might be afforded to work out some wise plan for its perpetuation, but that the time has come when it is not right for him to continue nor for us to permit him to continue such work in behalf of the denomination without some adequate compensation.

"Second. There seems to be clear evidence that there is not sufficient demand for The Pacific as a monthly publication to justify its continuance on that basis.

"Third. In our judgment it is not wise to resume a weekly publication unless there can be guaranteed an income of at least $6500. Such an income might be secured in one of three ways, viz., through a subscription list four times as large as the present list, or through an endowment, or through an agreement on the part of the Northern California Conference either by itself or in co-operation with other Congregational conferences to guarantee the expense of publication. We do not believe it possible to secure immediate relief through a greatly enlarged subscription list, neither do we believe it practical to attempt to secure an endowment. The directors of the Northern California Conference have unofficially declared that no Conference funds were available for such purposes. The directors of the Southern California Conference have voted against the proposition to co-operate with other Conferences in the publication of The Pacific, and at the annual meeting of the Conference in May, 1919, arranged for the publication at an early date of a monthly for Southern California, such publication being intended mainly for conference reports and church news.

"We therefore recommend, First: That the publication of The Pacific by The Pacific Publishing Company be discontinued on or before December 31, 1919.

"Second, that the printing plant be sold and the net proceeds be divided equally between Mr. Ferrier as partial compensation for his years of faithful and uncompensated toil, and the Northern California Conference.

"Third, that the disposition of all unexpired subscriptions be left to the discretion of the Committee to be appointed to carry out this provision of the resolution, it being understood that the Northern California Conference is left entirely free to continue the publication of The Pacific in such form as it may desire or to suspend publication entirely; it being further understood that The Pacific Publishing Company transfers to the Northern California Conference all its rights, titles and privileges."

After the adoption of the report a committee was appointed to carry out the proposals therein set forth; Messrs I. H. Morse and Geo. W. Scott, members of the board, and W. W. Ferrier, the secretary, constituting the committee.

On the day of the adoption of these recommendations, the proposal was presented to the trustees of the Northern California Conference and was accepted. The subscriptions that are paid beyond Dec. 31, 1919—to which date The Pacific Publishing Company will continue to publish the paper—will be refunded if the organization to which has been entrusted the future of The Pacific should not arrange for the publication of such a paper as those subscribers will be willing to accept.

Persons to whom statements have been sent recently are asked to remit only the amount that will pay to Dec. 31, 1919.

The printing plant has been sold for $4,000 to the San Francisco printer who has had it leased since 1908.

The Editor of The Pacific would have preferred to have his allotment designated as applying to the last three years of his work rather than to the whole period; and he so applies it. Three years ago he made it known that he did not care to go on with the paper any longer unaided. But he did go on, hoping that some plan would be devised to build it up, make it more serviceable, and perpetuate it. The world war added to the financial problem and outlay, and so the Editor is not unwilling to accept what has been voted him. The committee report speaks of "uncompensated toil." But the Editor of The Pacific does not go uncompensated. There have been all along through the years compensations greater and more satisfying than any monetary compensation could be.

NOTES AND PERSONALS.

The Rev. R. H. Baldwin has entered on the pastorate at San Mateo.

The Rev. Charles H. Dains has been called to the pastorate at Guerneville.

The Bay Association meets with First Church, Oakland, Tuesday afternoon and evening, September 23.

The Rev. Dr. Gordon is expected to enter on his ministry in First Church, San Francisco, the first Sunday in October.

Dr. Stauffer of Winnipeg supplied the pulpit of Plymouth Church, Seattle, several Sundays during his vacation. Dr. Stauffer also supplied for two Sundays First Church, Portland.

The Rev. N. F. Sanderson has accepted the call from the church at Martinez and has entered on the work. Before engaging in war Y. M. C. A. work Mr. Sanderson was in charge of one of our churches in Kern County.

The next issue of The Pacific will be made ready for the press on Saturday, October 4. All copy except short items of church news should be received not later than Wednesday, October 1, and all except church news letters as much earlier than that as possible.

The Rev. Sidney W. Wilcox has accepted a position as instructor in economics in the University of California. Since August 1, 1917, Mr. Wilcox has been in charge of all of the war work of the Y. M. C. A. at 220 Golden Gate avenue and the club for men in uniform at 149 Powell street.

Dr. and Mrs. A. P. Peck have returned from China and will make their home in California. Working for several years as a medical missionary under the American Board, Dr. Peck has latterly had a private medical practice, and has done missionary work incidentally. Mrs. Peck has been ever a very valuable helper in the work among the Chinese in Peking.

The Rev. John Kimball, Service Superintendent, First Church, Berkeley, has been appointed secretary to Mayor Bartlett. He will continue his church work, however, in part. At the September communion service twelve persons were received into membership. The church is arranging for an Every Member Visitation Sunday, for the strengthening of Christian fellowship and friendship.

The series of sermons by the Rev. H. K. Booth of Long Beach on "The Religion of an Evolutionist" has been printed in pamphlet form. The topics were: The Modern Christian and His Universe, The Living God, Evolution and the Bible, The Ascent of Man, The "Faire Flowre" of Humanity, Evolution and Immortality. They are well worth reading, and Dr. Booth has our thanks for a copy.

In the passing recently into the other life of Geo. H. Collins, First Church, Oakland, loses one of its most serviceable men. Mr. Collins was connected with the church for nearly half a century. He was one of Oakland's leading citizens and was identified with many business interests of large importance.

The church at Santa Rosa has lost a valuable helper in the passing into the other life of Deacon Charles E. Wingate. A member of the church says in a note to the Editor of The Pacific: "He was 'a living epistle,' loved and honored by old and young alike. He radiated sunshine everywhere."

Dr. L. L. Wirt and family have returned to California to reside and will make their home in Berkeley as soon as a residence place can be secured. Most of the readers of The Pacific will remember Dr. Wirt as the enthusiastic Field Secretary, in Northern California, of the Congregational Sunday School Society. Later he had charge of the Home Missionary work in Alaska, and for a time was associated with Dr. Charles R. Brown in First Church, Oakland. For several years before the war he was in the lecture field; during the war he served as a Government representative in a variety of ways, making several trips abroad. Dr. Wirt will have wide and royal welcome to California again.

The Rev. Frederick W. Morrison has entered into service in First Church, Oakland, as Dr. Van Horn's assistant. For the last two years Mr. Morrison, who is a graduate of the Pacific School of Religion, has been pastor of Olivet Church, Oakland. That church has prospered under his leadership—doubling its membership and having marked development in its Sunday-school and work among the young people. Improvements have been made in the equipment, new windows placed in the church building, an organ installed, and a study built. Mr. Morrison is well qualified for work with and for young people, having had Y. M. C. A. experience and other training with reference thereto. We look for good service from him in First Church, Oakland.

The annual meeting of the Northern California Congregational Conference will be held in First Church, San Francisco, September 14-16. International Relations will have consideration on Tuesday evening. Wednesday forenoon—Denominational Tasks, along with an address by Professor Evans of the Pacific School of Religion on Religious Educational Work—A Bible Study. That afternoon the Church in its Wider Relation will have place. Probably President Emeritus Wheeler of the University of California will speak on the Church and Seminary. The Rev. Mr. Papazian of Fresno will speak on the Dissolution of the Turkish Empire and the League of Nations. Wednesday evening at dinner consideration will be given to the denominational Young People's Work. Wednesday evening will be special conference evening—reports, talks from field workers and others. Thursday forenoon Professor Evans will speak again—a Bible Study linking up with the religious educational needs and methods. That afternoon under "Great Tasks," the Inter-

Church World Movement and other vital interests will be presented and considered. Conference dinner that evening, the closing address of the meeting being given by the Rev. Dr. Gordon.

In a recent Sunday evening address on "Edwin Markham, Poet of Democracy," the Rev. Norman W. Pendleton of Park Congregational Church, Berkeley, read the following excerpt from a letter received by him from Mr. Markham: "It was a keen pleasure to receive your letter. It is good to know that the world is not entirely oblivious to the glad social tidings of the Master. Your earnest words are echoed in many other letters that have come to me, and I am encouraged to believe that the social principles of Jesus may yet be made the working principles of civilization. It is certain that the social gospel of Jesus is the good news for our battling and sorrowful epoch. However it was in the past, it is certain that now there is no salvation for the people but social salvation. They must organize finally, giving up the lust of private fortunes—must organize for the conquest of nature and for the conquest of the poverties that are everywhere eating out the life of the race. Everywhere men are asking, "Where is God?" They see no God because they see no Social Providence. There is no social providence for them to see because men have failed to unite to evolve one from the raw materials of providence that lie latent in the world. Let men organize a providence by organizing a social brotherhood; then they will have a shelter stretched over the race; then, too, they will begin to believe in God, for they will begin to see His face shining through the fabric of the fraternal order. Here is the one hope for the race; all other social hopes will crumble."

THE REV. E. A. KING RETURNS TO HIS CHURCH AT SAN JOSE.

The First Church at San Jose is rejoicing over the return of its pastor, Rev. E. A. King, who has been to France. The church granted Mr. King a leave of absence for a year, but he returned after being away ten months. During this period Rev. R. H. Baldwin and Rev. Augustine Jones supplied the pulpit in a most acceptable manner.

A largely attended public reception was tendered Mr. King and family (they had been East to meet Mr. King) in the church parlors the 5th of September. On Sunday morning, September 7th, the church and pastor met around the communion table. Mr. King preached a brief sermon in which he stressed the conviction that he believed the hope of the world is in Jesus Christ and the instrumentality through which the soul of things is to be reached and saved is the organized Christian Church.

On Sunday evening Mr. King began a series of Post-War lectures. His first one was entitled "Village Life in France, or Huts in Mud." The church was crowded. The lecture described life in the villages where the soldiers were billeted and the wonderful ministry of the welfare organizations, especially the Y. M. C. A. Beginning Sunday, September 14th, Mr. King gives a series of illustrated lectures on the following topics: "On Top of Fort Douaumont at Verdun," "Germany's Architectural Crime: The Story of Rheims Cathedral," "Joan of Arc Visions and Duties," "My Post-War Creed, Some Things I've Learned About Religion While in France."

Mr. King served in France as a lecturer in the Social Hygiene Department of the Y. M. C. A. He reported to his church that he gave 121 lectures in 90 villages; addressed 33,444 different men; had 737 personal interviews; secured 1,418 names for American cleanup campaign; distributed thousands of pamphlets and books.

FROM LOS ANGELES TO NEW ORLEANS.

The Rev. F. E. Knopf has resigned as pastor of the Congregational Church at Eagle Rock, a suburb of Los Angeles and the seat of Occidental College. Mr. Knopf goes to New Orleans—to Straight College, as Professor of Latin and Mathematics, and where Mrs. Knopf will take the position of preceptress of the boys hall.

We quote from the Eagle Rock Sentinel of recent date:

"On last Sunday morning Rev. F. E. Knopf, pastor of the Congregational Church, tendered his resignation . The action came as a great surprise to a large circle of friends, who were not aware that he contemplated such action. However, the matter was known to a few intimate friends and the officials of the church, as he had it under consideration for a while. Mr. Knopf expects to leave about September 20 to take up work as a teacher of Latin and mathematics in Straight College in New Orleans, La., which is still under the control of the American Missionary Association. Mrs. Knopf is to be preceptress of Stone Hall, a dormitory for boys. The president, Howard A. M. Briggs, was in Los Angeles last spring and spent the week following Easter with the Southern California Congregational ministers at Catalina, where he became acquainted with Mr. Knopf and proposed his going to New Orleans for this work. The appointment was made from the New York office of the American Misionary Society only recently.

"Mr. Knopf came to Eagle Rock from Austin, Minn., on May 20, 1915, and preached in the local church two Sundays. He was extended a call, accepted and was installed as pastor on Tuesday evening, June 22, 1915.

'Mr. and Mrs. Knopf have entered into many phases of moral, religious and civic work in this city, and will be greatly missed in the community. He is an able preacher and worker and has left an impression on all with whom he came in contact. He is an experienced teacher, also, and so will no doubt find his new field a satisfactory one.

"Mr. Knopf is loath to leave Eagle Rock, for he says he has found the climate here highly agreeable and helpful, and he feels stronger than for many years. So well does he think of this city that he fully expects to return here in the not distant future to reside.

"The Sentinel wishes Mr. and Mrs. Knopf great

success and profit in their new field of work, and hopes that their fond wish to retprn to Eagle Rock may be realized."

In entering into this educational work in Straight College Mr. and Mrs. Knopf return to their first work in life — educational. Before her marriage Mrs. Knopf was a teacher in the schools at Toledo, Ohio, and Mr. Knopf was superintendent of schools in another Northern Ohio city.

The writer's acquaintance with them began in 1882, when Mr. Knopf came to Angola, Indiana, as Professor of Greek and Latin in the Tri-State Normal College. Two or three years later the Congregational Church being without a pastor he supplied the pulpit a year and more as a lay preacher, in connection with his college work, and from Sunday to Sunday his hearers listened to the best sermons they had ever heard. Deciding in 1888 to enter the regular work of the ministry, the present writer spoke concerning him to Superintendent R. A. Beard of Washington, who was at that time reaching out for the best men for that rapidly growing Pacific Northwest territory, and he was called to a pastorate in one of the strategic places on Puget Sound. But the Indiana Superintendent was also after him, and he was persuaded to supply at Elkhart for a month before going to Washington. Elkhart kept him for nine years, and he never reached Puget Sound as a pastor there. For several years while at Elkhart Mr. Knopf was a member of the school board, and his influence went out near and far in a variety of channels. After a short pastorate at Michigan City, he was called to Cheyenne, Wyoming, where several of the justices of the supreme court and other state officials were members of his church and congregation. Five years were spent there in able, devoted work which will abide, and then came another successful pastorate of nine years at Austin, Minnesota. Illness and a needed change of climate brought him to California, and what he has been in his pastorate in this state, at Eagle Rock, is indicated in what we have quoted from the local paper.

We congratulate Straight College on its acquisition. Mr. and Mrs. Knopf are exceptionally well-fitted for the work to which they are going. Mr. Knopf will teach Latin and Mathematics, inspirationally, as well as scientificaly, he will be of service in varied ways, and Mrs. Knopf will as preceptress supplement the splendid work which he will do in that influential educational institution in New Orleans.

SUMMER SERMONS AT PILGRIM CHURCH, POMONA.

By William Norris Burr.

At this writing the pastor of Pilgrim Church, William Orr Wark, is nearing the end of his vacation, which has been spent in attendance upon the Summer Assembly at Chautauqua, New York. During his absence the pulpit has been supplied by several near-at-hand ministers.

The first to come was Rev. Clifford N. Hand, Director of Religious Education at Pomona College. It would have been natural for the people of Pilgrim Church to have expected from Mr. Hand some outline of definite service in the active work of world reconstruction, as it was known that his own vision has been influenced not a little by his work as army chaplain among the soldiers in the lumber camps of the northwest. But he brought an inspirational message instead, one distinctively spiritual. Building his sermon on the purpose of the Apostle to "Forget the things that are behind and stretch forward to the things that are before," he declared that "Looking forward is the typical outlook of the Christian," and that "the church is giving a forward-looking message that reaches out toward a more righteous adjustment of affairs in the life that now is, and on into a still larger life beyond. 'The glory of going on' is one of the inspirations, and this on fed by the hope of immortality."

The following Sunday Rev. Truman O. Douglas, Jr. of Tempe, Arizona, was in the pulpit. He spoke on "Christianity and World Revolution," taking as a suggestive passage from the Scriptures the cry or the mob on the occasion of the visit of Paul and Silas to Thessalonica, "These that have turned the world upside down are come hither also." "The principles on which the Church of Christ is founded are revolutionary, not conservative," declared the speaker. A thoughtful review of salient points in the history of Christianity from the time it came into the world as "a new religion with a new program" to the present day was given to prove the statement concerning its revolutionary character. "But revolutions are not always violent," he explained. "The kingdom of God makes its way as a revolutionary force, but 'the kingdom of God cometh not by observation' in much of its forward movement." "Revolution is safe when it springs from regeneration," was a closing statement.

Rev. Chester Ferris, formerly pastor at Corona, later of the Park Church, Los Angeles, and now pastor at Santa Barbara, was third on the list. The temptation to speak out on some "current events" topic may have been strong upon him, but if so Mr. Ferris resolutely ordered the tempter to retire to the background, and he gave a message of deep spiritual appeal on "The Divine Courtesy." He pictured the courtesy of God as shown in His respect for all people of all classes and races; in the Divine insight, piercing through all surface appearance to the deeper realm of motive; in His magnanimity; and in His readiness to receive all who seek Him.

On the fourth Sunday Rev. Herbert C. Ide, pastor at Redlands, came down from his summer camp in the San Bernardino Mountains and brought a message of encouragement and hope in a stirring sermon on "The Inevitable Christ." He gathered his theme from the story of the releasing of Barabbas and the easy demand for the crucifixion of Christ. "But Christ is not to be escaped through crucifixion," said he. "There was more potency

in the appeal of that Lonely Man silent under the accusation of the chief priests and elders and the questioning of Pilate than Caesar on his throne at Rome could command, with all his legions behind him."

Again the next Sunday it was Mr. Ide who came to Pilgrim pulpit. At this time he spoke with all the earnest appeal of one of the prophets concerning "The New Birth" that must be experienced by nations as well as by individuals, if ever a new world is to be built on the cleared ground prepared by the Great War. He re-voiced the utterance of Mr. Arthur Balfour, "We can get a new world only as we get ourselves a new heart," and he added: "We shall not get it by dusting up the old materialistic furniture. Vital spirituality must be allowed to dominate mankind."

Thus the minds of the various leaders set to direct the thinking of their people have been revealed to our Pilgrim people during the vacation weeks. And underneath all has flowed the great reconstruction passion of the present time, even though it was not in all cases brought distinctively to the surface. After all is said and done, the heart of the whole program for building a new world lies in building up among men the mind and spirit of Christ Jesus. Even Mr. Bernard Shaw, who has been called "our chief literary clown," has recently cried: "Why not give Christianity a trial? I am no more a Christian than Pilate was; and yet I am ready to admit that, after contemplating the world of human nature for nearly sixty years I see no way out of the world's misery but the way which could have been found by Christ's will if He had undertaken the work of a modern practical statesman." The editor of The Hibbert Journal speaks from firmer standing ground when he says: "Civilization has become a great entanglement, a great Gordian knot, in which ten thousand conflicting interests have got themselves tied up into a complication which the fingers of human wisdom cannot unravel. * * * 'I saw,' says the writer of the Apocalypse, 'I saw in the midst one like unto the Son of Man, and a sharp, two-edged sword went forth out of His mouth.' It was to be used for cutting the knot." And then Dr. Jacks adds: "I have come to think, as perhaps you have, too, that one man who is beloved counts far more as a builder of God's kingdom than a thousand who are acclaimed and voted for and lifted high on the tottering pinnacles of fame. It is in the groups, and they are often small groups, where loyalty is a living force, where love is something more than an empty profession, that I have learned to look for the hiding-places of the power of God. Here it is that power is generated."

Heaven over-arches you and me,
  And all earth's gardens and her graves.
Look up with me until we see
  The daybreak and the shadows flee.
—Christina Rosetti.

LOS ANGELES LETTER.

First Church, Los Angeles, extended a hearty welcome to Dr. Harry P. Dewey, who is one of the representative men of our denomination and pastor of Plymouth Congregational Church in Minneapolis. He preached at both services September 7th.

Dr. Patton, after spending two weeks' vacation at La Jolla, two weeks in San Bernardino Mountains, and two weeks in the Santa Ynez Mountains, returned to his people September 8th, presenting on the following Wednesday evening prayer meeting the subject, "The First Step in Americanization." His topic for Sunday morning, September 14th, was "Nature, Man and God."

The Dr. has planned for a series of Sunday evening addresses for his people, beginning October 19th, to be given by representatives of other denominations: Dean McCormick, of St. Paul's Episcopal Church; Rabbi Hecht, of the Jewish Synagogue; Dr. W. S. Dysinger, of the Lutheran Church; Dr. Herbert B. Smith, representing the Presbyterian; Dr. J. A. Francis, the Baptist; and Dr. E. S. Daugherty, the Disciples.

This series is to be followed by another given by Dr. Patton himself, entitled, "All Around Los Angeles": speaking on "The Movies," "The Parks," "The Street Preachers," "The Churches of Los Angeles," the object being to get the people acquainted with their own town.

With the beginning of the month, Rev. Holland F. Burr began his work as Director of Religious Education. He is a graduate of Pomona College and Union Theological Seminary, and comes to this church after a two years' pastorate of the church at Hawthorne. Personally and professionally he is admirably adapted for this work and will make himself responsible for the Sunday School and Young People's Societies. The church is extending to Mr. and Mrs. Burr and to Baby James a cordial welcome.

At the opening meeting of the Church Work Society Mrs. E. T. B. Ross told of the beneficent work being done by the "Crippled Children's Guild."

Rev. Jesse Mitchell having resigned at Brea, the pulpit will be supplied till January 1st by W. J. Marsh, formerly pastor at Whittier.

Rev. C. L. Knight, formerly pastor of Grace Church, Los Angeles, began his work in his new charge at Buena Park July 1st. Two young ladies from the high school were received into the church September 7th. The ladies of the church have organized a Missionary and an Aid Society and are planning improvements in and about the church. Beginning Saturday evening, September 13th, a three days' Harvest Festival will be held, the church being decorated by the young people, who will conduct a sale on the 15th for the benefit of missions, and in the evening an address will be given by Dr. McCloud of Claremont.

The church at Manhattan Beach has had a marvelous increase in interest as well as growth in membership under the inspiring ministry of Dr.

James M. Campbell during the year past. The building has just been fitted with opera chairs and now the Dr. goes for a two weeks' rest to his son's orange ranch at Claremont, while his pulpit will be supplied by Rev. H. C. Waddell, founder and director of the Evangelical Prayer Union of the city and by Miss Kate Cleaver.

Mr. G. M. Childs, a recent graduate of Pomona, who took one of the four scholarships on examination, goes east to enter Union Thelogical Seminary. Mr. E. A. Childs, his father, who had studied formerly to become a medical missionary, is carrying on a much needed ministry of healing in the city.

A movement of interest under contemplation is the uniting of the two leading Baptist churches—the First and the Temple Auditorium—a movement favored by both the pastors, Dr. Francis and Dr. Brougher, who will hand in their resignations as soon as the decision is reached, in order that the united church may be free to choose either or someone else as pastor.

Dr. French and the people of the Church of the Messiah are planning a rally to continue through the entire week, beginning October 5th, which will be for the Sunday School more especially, to be followed by rallies on the other days of the week for the several activities of the church, closing with a vesper service on the following Sabbath, October 12th.

Under Sheriff Edward D. Zehner of Los Angeles has attracted attention in church circles by his addresses on "Prevention of Crime," delivered before various welfare societies and church organizations, and which deal with the welfare and reformation of dependent and delinquent boys. Special interest attaches to this work because of the splendid work that was done in the early years of this century by our Congregational layman Judge Curtis D. Wilbur, now of the Supreme Court, who instituted proceedings for favorable legislation, and organized the Juvenile Court over which he presided for a number of years. According to Mr. Zehner there are in this county 155,000 school children. One and four-tenths per cent of these pass through the Juvenile Court; 1,365 boys were before this court in 1918, the average being 120 a month. About 30 per cent of these were foreign born.

The place to begin the work is with the first offender in the court, says Mr. Zehner. It is not a criminal court but a court of correction and reform, and its extreme action is to place the boy in a reformatory school where he gets training and help to do right. In Mr. Zehner's opinion, the motion picture which makes a hero of the burglar or bandit is more dangerous than the old time "dime novel," and the presentation of this type of film play should be prohibited. Strict laws with regard to fire arms in the hands of juveniles should be enacted and stricter regulations of poolrooms and dance halls, also. The community playground, Mr. Zehner said, is one of the best of means ever originated to combat vicious influences, for they provide physical training in addition to amusement.

Advocating the probation system, Mr. Zehner declared that 92 per cent of the 1200 boys put on probation in 1917 "made good." Co-operation with the boy, being to him a "big brother" and not conviction by the court was what was sought by Judge Wilbur and his probation officers.

B. F. BOLLER.

Los Angeles, Sept. 10.

IN MEMORY OF THE REV. E. E. P. ABBOTT.

The death of Rev. E. E. P. Abbott, August 11, takes from us one of the best loved and most highly honored men in the ranks of the ministry. On the fiftieth anniversary of his ministry the highest tribute possible was paid to him as scholar minister and man. The limitation of language was the only line at which eulogy stopped. He was a tireless reader of the best books and kept abreast with the thought of his time. He was a thoughtful preacher, a faithful and successful pastor. His life was a sermon, faultless in all the essentials of an ideal character. Parents might point their sons to him as one worthy of imitation. His sickness continued for several months and was painful and trying to the last degree. His last days were cheered by the untiring devotion of his wife, and by the frequent visits of his best beloved friends. The funeral August 14, was attended by a large number of old friends and many of the ministers of the region, including Mr. Reed, a former pastor. Mr. Hanaford the present pastor, had charge of the service, crowning his untiring ministry to the care of his noble parishioner with the best that could be done. He will long be missed by those who knew him best, and remain as an inspiration to those who aspire like him to a white life, full of usefulness charged with Christ-like gentleness and nobility. His pastorates in New England, in Iowa and in California, at Sierra Madre, Chula Vista, National City, and Logan Heights, San Diego, show fruits of his wisdom and faithfulness. His memory is a rich inheritance to all who knew him. The look of peace on the face that had been so long drawn with suffering was beautiful to see when the white soul left its earthly home for the home above. E. S. H.

BETHANY CHURCH CHARTER MEMBER PASSES AWAY.

On the 1st of September, William Johnstone, one of the thirty-two believers who forty-six years ago entered into covenant to found Bethany Church, San Francisco, passed suddenly into the other life.

So far as we know, only five of us remain: J. J. Mason, for years a pillar in the First Church in Berkeley; Mrs. L. S. Sherman of this city; the writer of this and his son, Dr. H. M. Pond, and Mr. James Edward Agar, now in the Fruitvale Church of Oakland—our first Church Treasurer, and a better Treasurer no church ever had. He was also the Principal of our Primary Department in the Sunday School, with Mrs Sherman as his assistant.

Mr. Johnstone was the Superintendent of the Sunday School at its inception in a little vacant store at

the corner of Howard and 24th Streets, and continued as its Superintendent for more than twenty-six years. I first knew him when in 1868 I became Pastor of the Third Congregational Church in this city. He was then the Assistant Superintendent of that School, and his fine face, his cordial welcomes, his pleasant ways and unremitting faithfulness, endeared him to me almost at once. The departure from the city of our Superintendent soon caused us to choose Mr. Johnstone as his successor. He was timid about accepting the responsibility which thus loomed up before him. The membership of the school exceeded 500, but its movements were so well arranged that I was able to assure him that he would succeed, and he did.

Perhaps no more touching evidence appears of the hold which he had upon all our hearts than the fact that long ago he came to be spoken of among all, young and older, as "Brother J."

For several years he was the chief usher at our Sunday Services, and the cordiality of his welcomes was, for many, one of the recognized attractions to these services. Persons spoke of this in presenting their letters, saying: "It was Mr. Johnstone's greetings in the vestibule which first prompted me to seek membership here."

Physically frail, perhaps from childhood, he was for many years a sufferer, though for the most part silent about it; but his physical condition never could hinder his desire to be helpful to others, or make him content when these sufferings made an unspoken appeal to others to help him.

When at length his physical waekness rendered it impossible for him to assume responsibility for service in the Church, his often repeated wish was that Jesus would come, as promised, to "receive him unto Himself" (John 14.3). And I am quite sure that the manner of His coming was substantially accordant with my brother's wish and prayer. Doubtless it would have pleased him more if he could have gone to sleep at night in his earthly frame and awakened to find himself "clothed upon" with the new body, "spiritual," "celestial" and "eternal." At any rate, it is this that has occurred; he is not dead, but more thoroughly alive than ever. W. C. P.

WASHINGTON NOTES.

The Rev. Clement G. Clarke is supplying for Plymouth Church, Seattle.

The State Conference will meet in annual session at Walla Walla, October 7-9.

The Rev. Carl H. Veazie of Wallace, Idaho, has been supplying for Prospect Church, Seattle, for a Sunday or two.

In July the Rev. N. S. Tabor entered on an engagement to act as general worker in Eastern Washington for three months.

At the executive board meeting of the State Conference in July it was voted to adopt the recommendation of the Missions' Committee that Rev. Chas. D. Gaffney be appointed Joint Field Worker for the Conference and the Sunday School Extension Society, for Western Washington, beginning Sept. 1st.

Through Dr. Samuel Greene, the treasurer of the "Revolving Fund," the Washington Conference has disposed of all of our denominational interests in Puyallup.

The Rev. Hugh Elmer Brown, pastor of the First Congregational Church of Evanston, Illinois, occupied his old pulpit in Pilgrim Church the last Sunday in August. He spent his vacation near Seattle.

The Fairmount Church, Seattle, of which the Rev. P. E. Bauer is pastor, has commenced the building of a new house of worship. The biulding and site will cost approximately $24,000. The location is one block from California avenue, the main thoroughfare on the west side.

In the recent drive made in Seattle to raise $25,000 as part of the $200,000 to be raised in the state, for repairing, paying off debts, etc., and extending the church building Cong'l work, in the state of Washington, Seattle has raised $22,000 of her $25,000 and expects to raise the balance by the end of the month.

The Seattle Congregational Ministerial Association resumed its meetings on Monday, Sept. 15. They were adjourned during the summer vacation time. Meetings will be held on the first and third Mondays of each month. The recently elected officers are: Rev. Roy H. Campbell, president; Rev. P. E. Bauer, secretary.

The following named persons have been selected to act as committeemen for the December Drive: Chairman State Committee, L. F. Swift, Seattle; Northwestern Association, Mr. Spriestersbach, Everett; Tacoma Association, Hubert Whitehead, Tacoma; E. Wash. & N. Idaho Association, Thos. H. Brewer, Spokane; Walla Walla Association, W. C. Eells, Walla Walla.

The Beacon Hill Congregational Church of Seattle has engaged for four months the services of Rev. M. O. Evans, formerly of Cincinnati, O. Dr. Evans is a noted Welsh scholar and managing editor of the International Standard Bible Encyclopedia. A news note in one of our daily papers says of him: "His last charge was with the Welsh Congregational Church of Cincinnati, where he served for thirteen years. He is recognized as a well balanced scholarly interpreter of the Scriptures, a good preacher and a faithful and devoted pastor."

INLAND EMPIRE NOTES.

The Rev. J. C. Grafton, who has done splendid work at Sandpoint and Hope, Idaho, has accepted a call to Ahtahnum, to begin at once. We bespeak for him a pleasant and prosperous pastorate in his new field.

The Inter-Church Movement is getting into good working order with us, and the survey work is

progressing nicely in this and other counties. I am the county leader, and with half a dozen choice co-workers, I expect to do the thorough job.

The Columbia Conference of the Methodist Episcopal Church is meeting in this city this week, with a large an enthusiastic attendance. Bishop Hughes has preached some vigorous sermons on Evangelism, which are as appropriate for us as for the Methodists.

Dr. T. M. Harper, of the Westminster Church, has returned from Oklahoma City, and is ready for vigorous work the coming season. He will occupy his pulpit next Sunday. His reception by his old church was gratifying, and crowds overflowing the church came to hear him.

The writer has decided and planned to preach a series of sermons on the Lord's Prayer at Vera beginning next Sunday. General theme: "The Law of the Kingdom of Heaven," "The Character of the Citizen," "The Righteousness of the Kingdom, "The Religious Life and Duties," "The Secular Life," "The Social Life," "Solemn Warnings."

A conference was held today in this city when the Inland Empire Inter-Church Council was organized. Official and other leaders of ten denominations were present, and the meeting proved harmonious and enthusiastic. Dr. John S. Voris, divisional secretary of the Pacific Coast, was present, and explained the movement, and reported the progress already made. The conference was called and promoted by Rev. Nathan M. Fiske, Spokane, the Inland Empire Rural Church Survey leader, who reported on the work done in this district. The work of survey will now be done with increased vigor and effectiveness.

J. E.—Spokane, Wash., Sept. 6th.

EARLY MISSIONARY HISTORY IN HAWAII.

A Prelude to Centennial of Landing of American Missionaries April 12, 1820.

By Rev. A. D. Shaw.

The most widely spread aboriginal race in the world is the Polynesian. This race has peopled the Pacific Islands from Hawaii to New Zealand including the intermediary islands of the Marquesas, the society islands, Samoan and Fije. This wide distribution of the Polynesian race over the thousands of miles of ocean is most remarkable in the history of the human race. The voyages in canoes of these adventurous people, unrecorded in any history, can but fill us with astonishment.

Scientists tell us that the affinity of languages is the most fixed and determinative feature of a race This being the case, there can be no question of the oneness of the Polynesian race, which has so widely spread over the islands of the Pacific.

Proof of the great similiarity of the language is found in the fact that when the congregational missionaries in Hawaii were commencing their work in 1820, William Ellis from the Society Islands landing here on his way from the society to the Marquesan Islands and detained here for lack of opportunity to proceed to the Marquesas for four months, rendered great aid to the Hawaiian missionaries in the writing of the Hawaiian language, having had experience in Tahiti, one of the society island, where a mission had been established in 1797.

Though the islands of Hawaii and Tahiti were 2500 miles distant from each other their languages were so similar that Mr. Ellis was at once able to converse intelligently with Hawaiians and wrote several hymns, a few of which are used today in the Hawaiian worship.

The close affinity of the people of these several islands, one with another, is shown not only in language, but in physical features in habits of thought and general characteristics of hospitality and teachableness.

REDWOOD CITY.

Sunday morning, Sept. 7th, seven were received into the church, four on confession. The work this fall is opening up with more enthusiasm than usual.

NEW BOOKS.

Spiritualism—Its History, Phenomena And Doctrine, By J. Arthur Hill. The author of this book, after years of investigation, goes on record thus: "I believe that the survival of human beings past death, and the possibility of occasional communication, is a legitimate inference from the facts. I do not believe that communication is as free or as frequent as most spiritualists seem to think." And further: "I am not convinced that the regular trance-controls are spirits at all; they may be parts of the medium's subliminal, acting as channels for communications from beyond." Beginning with the antecedents of modern spiritualism the author shows that the Bible is pervaded with accounts of spiritualistic experiences. Referring only to the New Testament: "Jesus talked with Moses and Elias on the mountain top, and the spirits were visible to Peter, John and James. Saul of Tarsus saw a great light and heard the memorable voice. Peter had visions both symbolic and directly informative." Coming down to modern times, there is a brief but thoroughly informing presentation of Swedenborgianism, followed by sketches of the beginnings of spiritualistic phenomena in the United States and in England, and of the origin and development of the Society for Physical Research in 1882. Evidence gathered all around the world is scattered throughout, and all in all an interesting and valuable book is produced. Considerable space is devoted to "Spiritualism as a Religion." In one chapter are presented spiritualistic conceptions of conditions after death. One chapter is devoted to "Fechner's Theory," which is summed up as fol-

lows: "Man lives on earth in three stages. In the first (the uterine), he is asleep in the dark, alone, developing from the germ a body fitted for the second stage. In the second stage (this life) he alternates between waking and sleeping, in light and darkness alternately, associated with, yet segregated from, his fellows, developing his mind and fashioning organs for its use in the third stage. In that third stage he awake forever, interwoven with the life of other spirits, consciously working in the hgher lfe of the Hghest Spirit. Death is a further birth. Each step leads to fuller consciousness. Birth leads us forth to see the world. Death leads us into the wider vision—to see the world inwardly." Quoting Fechner: "Instead of passing by hills and meadows, instead of seeing around us all the beauties of spring and grieving that we cannot really take them in, as they are merely external, our spirits shall enter into those hills and meadows, to feel and enjoy with them their strength and their pleasure in growing, instead of exerting ourselves to produce by means of words or gestures certain ideas in the minds of our fellowmen, we shall be enabled to elevate and influence their thoughts by an immediate intercourse of spirits which are no longer separated, but rather brought together, by their bodies; instead of being visible in our bodily shape to the eyes of friends we left behind, we shall dwell in their inmost souls, a part of them, thinking and acting in them and through them." It is remarked further: "The wider body of the third life is asleep, not self-conscious, until after death, as the body of the second life is asleep and not self-conscious until after birth." **George H. Doran Company, New York; $2 net.**

WARNING.

Lethargic Encephalitis or Epidemic Coma (common designation—sleeping sickness) is becoming fearfully prevalent in the East. It attacks in its worst form the people who are accounted absentees from church; people suffering from ethical mal nutrition being pecularily susceptible to infection.

It is an unsual and peculiar disease making its first appearance generally on Sunday in a decided disposition to yawn over anything more mentally exacting than the "Sunday Chrome Thriller" (68 pages). About the first symptom is a periodic drowsiness at 11:00 a. m. and 7:30 p. m. on the Lord's Day.

It is highly contagious and unless drastic preventive measures are taken usually proves fatal—hence the warning. C. L. K

"Who giveth himself with his gift feeds three, Himself, his hungering neighbor and Me."

A man does not own the talents entrusted to him; he owes them.

"Are we not in need at the present time of men who are in touch with the great social realties who will give themselves to the people in whole-hearted effort to educate them in true social thinking? Will anything else save America at this time? Why leave propaganda work to the extreme radical and to the paid agents of the extreme conservative? Where are the meditators of a true social theory who through public speech and printed pamphlet will lead American thought along constructive lines of social effort?" From an editorial in "The Congregationalist and Advance," July 24.

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WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street, San Francisco.

MISSIONARY GUEST.

The board enjoyed another opportunity to show hospitality to missionaries bound for the Orient at a luncheon on Tuesday, August 26. The guests whom it was our pleasure to meet, were Mr. and Mrs. Earle H. Ballou, Tientsin; Mr. and Mrs. Philip D. Dutton, Shansi; Miss Eleanor R. White, Kobe; Miss Estella Coe, Tottori; Miss Gertrude Blanchard, Foochow; Miss Flora K. Heebner, Shansi and Miss Lois D. Lyon, Hangchow. They sailed the following day for their respective fields.

The following Friday, friends about San Francisco were invited to a farewell reception for our Miss Edith Parsons who returned this month to Brousa, Turkey after a two year's absence occasioned by the war. Though it was a time of parting, Miss Parson's keen desire to take up the work with those whom she has served before dispelled any cloud that might have cast a shadow over the delightful afternoon.

Miss Parsons spoke of the time she had spent on the coast as being valuable because of the acquaintance she had made with the constituency of the board; but there had been times when she wished she had remained across the seas to minister to needs there. The problems she expects to face upon her return are many, requiring wise judgment and firm decision. Two of the greatest are the restoring to people who have barely been kept alive for years, the incentive to become self-supporting, and the willingness to take the initiative and the "Moslem problem." Sustaining all effort must be the hope that is undermined, the faith that is undiminished, and the love that is undying. In those latter needs we at home can have a share, and Miss Parsons asked that we be mindful of this opportunity to help.

Among the guests were friends whom Miss Parsons had made in Turkey as well as old home friends. Mrs. Albert Hart's attractive home in San Francisco was the setting of this farewell gathering.

Several weeks ago we had the pleasure of greeting Dr. Rose Beals as she passed through San Francisco on hr way to Wai, India. For a number of years the Board has contributed five hundred dollars annually to the work among women and children which Dr. Beals carries on at the hospital at Wai.

The following interesting facts were given by Dr. Beals to a reporter of an Eastern paper a copy of which was sent on by Mrs. F. F. Barbour, Secretary of the Board who is at present in Boston, Mass.

Holy City of Hinduism.

Dr. Rose Fairbank Beals, with her husband, Dr. Lester Beals, will start in a few days for Wai, India, the holy city of Hinduism, on the Krisna river, among the hills of the Western Ghats, where they are in charge of a hospital. She was born in India, of that Fairbank family which is so well known in missionary annals. She is a graduate of Smith College and Johns Hopkins medical school.

The American hospital there is the only institution of healing in a wide area and is well patronized. It is a large institution and has fine and well equipped buildings, with operating theatre, maternity ward, long general ward and dispensary. Even so, it cannot accommodate all who come. Patients lie on the floor of the verandas, the halls and every possible place. Its dispensary treatments last year numbered from 17,000 to 18,000. The influenza epidemic greatly increased the work of the hospital. At one time 75 per cent of the Christian community of Wai were down with "flu." Only three died, one being a nurse at the hospital.

Asked if she saw changes in the ambitions of the Indians of the city as to ways of living, sanitation and education. Dr. Beals answered emphatically, "Yes, indeed. The government of course, is insisting on certain changes in sanitation. In fact, Dr. Beals, my husband, is on the Indian government sanitary commission. He is also a member of the municipal board of housing and street improvements, and has been on the school committee."

Public School System.

"Do you mean that Wai has a public school system?" Dr. Beals was asked.

"The Moslems want their schools and the British government insists on a certain number of schools" she replied. "The Mission maintains six Christian schools in the city and we have schools in many of the villages round about. One of our schools in the city is in the grammar grade. It has a splendid new building and half its cost is maintained by the American board and half by the Indian government. Yes, they are eager for education. One very interesting thing to me is the manner in which the Hindus have adopted western customs and ideals. For instance, there is in Wai a Brahman Widows' Home, where the poor creatures are not only taken care of but given educational and industrial training. The Brahmans are also establishing orphanages like those of our missionaries and have organized various progressive societies. It marks an amazing change from the conditions of the India of old."

Dr. Beals says that the attitude of the educated Hindus grows more and more friendly and social toward the American work at Wai.

Open the windows of your mind to the beauties of the spiritual world. Remember that the hidden springs of inspiration are within. * * * All real power is from within. Frances Ridley Havergal remarked: "One moment I have no idea of writing anything—the next moment I have a poem!" Surrender yourself to a divine inspiration and you will find God.—James L. Gordon.

HELPS BY THE WAY.

A spiritual vision is not a sweet idyllic dream of something fair and bright on which we gaze with half shut eyes on a summer afternoon. It is a glimpse of duty; it is a flash of light on the pathway that lies before us. * * * When the apostle uttered the words, "I was not disobedient to the heavenly vision," he enunciated in substance the law at once of spiritual knowledge and of the spiritual life. God sends into our natural darkness the light of his truth. Our part is, first, to open our eyes and see; secondly, to obey what we see. By the first act we get knowledge; by the second, life. The larger life enables us in turn to attain higher knowledge; the increased knowledge in its turn helps us on to higher life. And thus the range of being expands, like circles in water or waves of ether, for ever and ever.—Matthew Henry Buckham.

The tragic thing in the life of the world today is the absence of quietness. One of the blessings of the old-time Sabbath was its calm, its restfulness, its holy peace. But we have lost that. We have been taught so much that art of being strenuous that we have well nigh lost the art of being still... God usually speaks in whispers, but we cannot hear these whispers for the clamor of the street. We all know that the profoundest feelings of the soul have no words to express them. There are times when talking is almost irreverent. When we enter some venerable building we prefer to be hushed and still. In the hour of sorrow the frivolous remark pains us. No true man is talkative and flippant in the hour of a deep and rich experience. The flower needs the fog and the dew just as much as it needs the shovel and the spade; and quietness is the dew of the soul.....Let us learn a lesson from our master. Let us learn the lesson of retirement. Let us go up occasionally to the mountain where things are peaceful, and see how life looks from the top. We are called to heavenly places. Large areas of our life ought to be above the world. For after all our real home is in the heights. * * * The shining face comes from the mountain top where Moses got his. * * * There is a music that no one can hear until the ears are annointed. The voice of truth is a very low sweet voice.—Malcolm J. McLeod.

Christians are not to pray for the advent of the Spirit; they are to pray that their eyes may be opened to the glory of his presence; * * * they are not to seek him in the heavens, but in their hearts; they are not to set themselves to obtain his power as a gift ungranted; they are to receive in larger abundance the gift of power already given; they are not to expend their labor in endeavoring to induce the Lord to make over to them a new inheritance; they are to fulfill the conditions necessary to immediate entrance upon and complete possession of the wonderful inheritance which is already theirs. The trouble about obtaining increased spiritual power is not with the Spirit, but with ourselves. What we need is increased power of spiritual appropriation. The Spirit is as truly with us as Christ was with his disciples during his incarnate state. As the mighty power which moves through all things and by which all things are moved, he is ever at work in our behalf, and what we have to do is to bring ourselves into connection with him and keep in connection with him. * * * God gives out as long as man will take. He never stops giving until man stops asking. Is it any wonder that the life of the Church is fitful, that her love languishes, that her zeal declines, and that her power decays when she persists in waiting for God instead of waiting upon God?—James M. Campbell.

When you have made up your mind, and your judgments have become a belief, live a positive life in which your positive belief finds expression. Do not pack your beliefs away into some quiet and unvisited corner of the mind. Keep your beliefs in your busiest room. Our beliefs are not to be like antiques, to be looked at now and again, and to be kept in safe seclusion. They are the practical ministers of the commonest affairs. Beliefs are worse than worthless unless they are put into the vital commerce of actual life. And here is a pattern detached from the loom, a pattern capable of governing the loom in the production of the most exquisite fabric. But what is the worth of the pattern, if it is kept in one room and the loom is kept in another? It is only when the pattern is related to the loom, and gets at the very heart of the loom, and governs every shuttle that speeds across its busy streets, that the woven fabric appears with all its finished distinctions of texture and of color. And beliefs are intended to be the patterns in the loom of life. If we keep the beliefs locked up in unvisited seclusion, the busy loom of life will be as though the beliefs were not in existence at all. But put the pattern into the loom, bring the beliefs into the life, and they will determine the movement of every shuttle in all our many-colored intercourse with God and man. Commit yourself to the belief you have, and it will escort you to a deeper communion with the Lord. A little belief, well lived, is always the minister of a richer vision.—J. H. Jowett.

"Give me some part, my Father, in making ready for the coming of thy holy city in the earth. Give me vision, lest I spend myself in transitory things. Open my eyes to see thee present with thy people, that I may keep a cheerful and courageous faith through all perplexing experiences. Make my heart serene and strong, as befits a citizen of thy dwelling-place that even now is coming down from heaven to earth. Kindle in my thoughts a wholesome discontent with folly and a righteous anger with injustice and neglect that spoil Christ's inheritance in man. And let the song of the heavenly Jerusalem echo in the joy of my heart as I go about thy work. Let the full triumph come when thou wilt, but let me joyfully remember that the time of thy desire and my endeavor is today. In the name of Christ, Amen."

THE CHILDREN

THE PRESTON BIRTHDAY GIFTS.

Winchell and Caroline, the committee on ways and means, had only a disappointing report to make when the six Prestons met in secret session to hear what progress had been made toward the selection and purchase of a suitable birthday present for their mother.

"There are several things we might get," slowly declared Winchell, chairman of the committee, "if they didn't—cost so—much."

"There isn't a thing," added Caroline, solemnly, "that we could buy—which mother would care for —that wouldn't take all the money we have on hand and our allowances for ever so long to come. And mother wouldn't want us to get trusted—I'm sure she wouldn't."

"But we must give her something on her birthday—and real nice, too," urged Frank, solicitously.

"Sure!" demanded Rufus, with hearty emphasis. "It wouldn't be a birthday—without that."

"I should say it wouldn't" and Frank's perplexed pucker, as Grandmother Preston called it, became more and more noticeable as he spoke.

"There's something that doesn't—cost—money, though," hinted Caroline, mysteriously' "that we —might—give."

"For a—present?" cried Nan.

"Yes."

"But what is it?" pressed Frank curiously.

"I didn't think of it all alone," answered Caroline, exasively. "Aunt Rosamond helped me. It's a G-U-S-H present."

"A what?" and Winchell looked up inquiringly at his sister.

"All go out of the room but Winchell," directed Caroline, with gentle authority, "and I'll tell him, and then the rest of you can come in one by one, and I will explain the plan to you."

"All right," was the ready agreement and the children flocked out as Caroline had suggested.

"It's great," declared Winchell, a little later, entering the dining room where Rufus, Frank, Ruth and Nan were anxiously waiting.

"I know mother'll like our presents this time. Mine is I-S-T-F-T-A."

"What?"

"You'll know later, when our gifts are all decided on. It's Rufus's time to go in now."

"I'm going to give I-W-A-W-T-M-R," said Rufus, coming out, after consulting a few minutes with Caroline.

"I'd like to know what that is," puzzled Ruth.

"You'll find it's all right," and Rufus nodded his head with positive assurance."

Ruth gift, which she was sure her mother would be pleased with, was I-G-U-S-A-C.

"Now it's my turn," said Frank, eagerly.

He was gone about five minutes.

"Mother wouldn't ask anything better from me, I know," he said, coming back, smiling. "One couldn't find what I'm going to give at a store. It's I-T-O-M-H-I-T-H."

Nan was a trifle bashful about announceing what she had decided to give. Finally she said it was I-W-C-A-E-L-T.

Caroline gave her mother I-T-N-T-B-C-A.

Each unique birthday gift was written on a dainty white card and placed in an envelope.

"There, now they're all right," said Caroline, after the last one was finished.

On the morning of her birthday, Mrs. Preston found the envelopes tastily arranged about her plate at the breakfast table.

"Our gifts," explained Caroline, happily, "are all of the G-U-S-H—give up some habit—kind."

Mrs. Preston gave to the children an understanding smile, with a great deal of love and many thanks mixed in, as she glanced from the mysterious envelopes to the eager faces about her.

"Now, let's see what Caroline's present is," she said, expectantly. "I wonder—if I can — guess. "I-T-N-T-B-C-A.' "

Caroline closely watched her mother's face.

"I have it," declared Mrs. Preston, after a few moments ' reflection. "I'll-try-not-to-to-be-cross-again." Isn't that—it?"

"Yes."

"It's a dear gift," returned her mother, fondly; "better than anything money could purchase."

Mrs. Preston was not long in discovering what Winchell had given her. It was "I'll-start the-first time-asked."

"I couldn't imagine a more acceptable gift," commended his mother, in a tone of deep satisfaction. "It's splendid."

The present of Rufus was "I won't-ask-why-to-mother's-requests."

Mrs. Preston gave him an appreciative love pat for his remembrance.

Ruth's present was "Ill-get-up-soon-as-called." And Nan's was "I-won't-cry-at-every-little-thing."

Mrs. Preston was somewhat longer interpreting Frank's gift than she was in making out those of Ruth and Nan.

"Now I have it," she announced brightly, laying down his card, with a sweet mother-smile. "It is 'I'll-take-off-my-hat-in-the-house?"

She looked at the card thoughtfully for a moment.

"Am I right, Frank?"

"Yes, mother," returned Frank. with a real "I'll-keep-my-promise" ring in his voice.

"They're the choicest presents I've ever had—every one of them," declared Mrs. Preston, gratefully, holding each one of the "give-up-habit" cards in her hand. "No gifts from a store could please me as these do.

"And the best thing about them is this, that we'll all enjoy together these birthday gifts—more so than any others that I've had."

WHEN DOROTHY RAN AWAY.

Dorothy was not a bad child, but she had a habit of running away from home.

One day, while her mother was busy, Dorothy ran out and down the street as fast as she could.

She ran on and on until things began to look strange to her.

"Why, I have never seen these houses before, everything looks so strange," she said at last. "I believe I will go home."

But, alas when she started back she found that she did not know the way home and was lost.

Dorothy wandered around for many hours; she was beginning to get tired and hungry.

At last she sat down on the sidewalk and began to cry.

It was getting dark, and still no one came for her.

All at once a bright thought came to her. She knew the name of the street and the number of her house: she would go across the street to the store and ask the storekeeper to 'phone her mother.

No sooner had the little girl thought of this than she jumped up and ran across the street to the store.

"Mr. Storekeeper," said she, in a very tearful voice, "I am lost and won't you please 'phone to No. 104 Grace Street and tell mother where I am?"

"Why, my little girl," said the man, "how did you happen to get lost?"

"I ran away from home," sobbed the child, "and thought I could find my way back."

"Well, well," said the kind storekeeper; "I have my automobile right here, and if you promise not to run off again I will take you home."

"Oh! thank you, I certainly will not run away any more," said Dorothy happily.

In a very short time Dorothy was at home and in her mother's arms sobbing out her story.

"Never mind, dear,' said Mrs. Mortlake, kindly, "mother knows you will never run away again."

And Dorothy had learned a lesson, for this was her last runaway.—Southern Churchman.

HER TALISMAN.

Red-haired Midget was solemnly plodding her way to school when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, "and you couldn't guess it if you guessed a thousand years."

Midget surveyed them with an engaging smile and they relented.

"Will you promise never to tell any one, live or die, black or blue?" demanded the older child.

Midget looked at her with tranquil eyes. "I'll tell my mother," she said.

"No! no!" shouted the other two, with scorn. "You can't tell anybody."

Midget stiffnened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said grmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute, then rushed after her, and it was plain from Midget's radiant face that her mother was to share "the loveliest secret."

Superstitious people sometimes carry a talisman, or charm, which they believe keeps away harm. Midget is carrying through school the best talisman against evil—telling mother.—Ex.

There are fatal dangers in trying to be yourself even at your best. It gives a false emphasis to life. Conceit and narrowness are almost inevitable by-products. Self is not primary. A self-centered world is not a real world. Standards lack objectivity and life is not social.—Marion Leroy Burton.

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